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"MISSALE GOTHICUM"

A GALLICAN SACRAMENTARY

MS. VATICAN. REGIN. LAT. 317.

EDITED

WITH INTRODUCTION,
DIPLOMATIC AND LITURGICAL NOTES

BY

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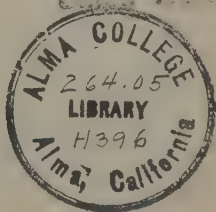
VOL. I.



TEXT AND INTRODUCTION

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PREFACE.

IF an apology be considered necessary for a fresh edition of a manuscript which has already been printed several times, it lies in the facts that, so far as can be ascertained, no editor has seen the ms. itself since it was first published in 1680, and that since its last edition by Neale and Forbes, more than half a century ago, very marked progress has been made both in palæographical and liturgical research.

All liturgical studies must now be based on the text of the ms. and not on printed editions, and it is only when the ms. itself has been thoroughly investigated, and by means of photography made accessible to students of all countries, that we are enabled to judge of its date and *scriptorium*, matters of the very first import for any deductions that can be drawn from it.

In the liturgical field, in addition to the lately discovered evidence of such kindred Eastern materials as are contained in the "Peregrinatio Silviae" and the Sacramentary of Serapion, which disclose the fourth-century ritual of Palestine and Egypt, we can now study in facsimile the two most valuable *Irish liturgica*, the Stowe Missal and the Bangor Antiphonary; that of the so-called Bobbio Missal is already in type; we have the text of one of the oldest *Ambrosian* missals; the *Mozarabic* liturgy is now, thanks to the two works of Dom Férotin, revealed from manuscript sources, whilst scientifically critical editions of the *Leonianum*, the *Gelasianum* and the *Gregorianum* are now accessible to all.

With the facsimiles or editions of nearly a dozen sacramentaries or missals opened to us during the last fifty years, all of them throwing light on the text before us, it has seemed that the time has come to render available to liturgical students and others a manuscript of the highest interest as the oldest and nearly perfect Sacramentary of the Church in the West.

The need of a fresh edition of the ms. has been frequently urged; thus L. Delisle, *Bibliothèque de l'École des chartes*, xxxvii (1876), p. 479, says that the old editions, though "bien suffisantes pour les études liturgiques, laissent beaucoup à désirer quant à l'exactitude littérale," and in his *Mémoire sur d'anciens Sacramentaires*, Paris, 1886, p. 71, speaks of them as not giving "une idée exacte de la barbarie orthographique du manuscrit";

whilst in an article in *Mémoires de la Société Éduenne*, viii (1879), p. 479, he writes: "Il serait donc utile que ce précieux ms. fut publié de nouveau par un éditeur compétent et soigneux, qui conservât au texte l'étrange saveur mérovingienne du ms." More recently Dom Cabrol, *Introduction aux Études liturgiques*, Paris, 1907, p. 24, n¹, speaking of the early Gallican and other Sacramentaries, concludes: "ils attendent encore une réédition soignée," and on p. 132, referring to the past editions: "Ces éditions sont souvent insuffisantes. On se faisait à cette époque cette fausse idée que l'on pouvait combiner les textes liturgiques, c'est-à-dire qu'étant donnés trois ou quatre manuscrits similaires, on faisait un choix plus ou moins arbitraire, au lieu d'éditer le texte avec les variantes suivant les méthodes de la philologie moderne." Later still the *Séminaire historique* of the University of Louvain, 1912, demands: "Ce qu'il faut maintenant, semble t'il, c'est la réédition critique des textes imprimés, la recherche et l'enregistrement des détails et, avant tout, l'édition des manuscrits des sacramentaires importants."

The promised publication for the Vatican library of a phototypic edition of our manuscript, which is one of their greatest treasures, simplifies the work of the present editor; some ten years ago he felt very strongly that an endeavour should be made to represent in type as closely as was possible the various scripts and the coloured designs of the ms., and that with this object in view it would be necessary to employ various sizes and sorts of type to match in some way the size and the colours of the original script. The expense, however, was found to be fatal to such a scheme; hence the willingness of the Vatican library authorities to meet the need by a photographic edition was as acceptable as it was generous. Even this, however, will not absolve us from the necessity of giving a detailed account of the colours employed on every page, which photography at present cannot well reproduce.

As to the liturgical notes on the text, those in the edition of Neale and Forbes were much fuller and better than those of their predecessors; but their edition has long been out of print, and is now very difficult to procure. Their notes, however, are so valuable that no scruple has been felt in reproducing nearly all of them, naturally with corrections where needed, and with additions. The present work, which might be called a second edition of Neale and Forbes, if it confined itself to a collection of liturgical notes, goes, however, as will be seen, very much further in its scope.

As to the title which the present work should bear, it is with many misgivings that the editor retains, even between inverted

commas, that of *Missale Gothicum*, for it is not a Missal, but a pure Sacramentary, and the word Gothic in its time has borne many different meanings; at any rate, it was so called about five centuries ago,¹ when someone inserted this title at what was then, and is still, the first page of the ms. One cannot say what he intended by it; it may, like other expressions—e.g., “longobardicum”—have simply meant that to him *Gothicum* was synonymous with “ignotum,” or he may have known by tradition something of its history and labelled it *gothicum* (*visigothicum*), a title for which there would be authority if, as was supposed, it was written in or near Narbonne when under Visigothic rule. Cf. Mabillon, *De liturg. gallic.*, 1685, p. 175: “ut non temere *Gothicum* dixerit, quisquis sit ille, qui recentiore titulum codici apposuit.” Whether the line subsequently drawn through the words was intended as a correction it is impossible to say.

The title was retained in the *Bibliotheca Patrum*, ed. M. de la Bigne, Paris, 1575, Vol. III, c. 147, “vetustissimum manuscriptum gotticum missale,” but Cardinal Bona, in comparing its contents with those of the Gothic or Mozarabic Missal of Cardinal Ximenius, calls our ms. “missale gallicanum.” Tomasi, the first editor of the “Gothicum,” though he retained the title “Missale Gothicum,” added that of “sive Gallicanum vetus” in the title page and at the head of his *Index Capitulorum*, p. 396. This was unfortunate, as in the same work he applies the latter title to ms. Palat. lat. 493, and the confusion has lately been increased by the latter title alone being applied to our ms. in *Specimina codicum Latinorum Vaticanorum*, Bonnae, 1912, tab. 18, “Missale quod perperam Gothicum, verius Gallicanum vetus vocatur.”

Mabillon was of opinion that “Gothicum” was the title which should be applied to the Liturgy of Spain and “Gallicanum” to that of France; he therefore chose a different second title for our ms., viz., “seu Gothico-Gallicanum,” as he believed it to have been copied for Narbonne in the time of the Visigothic occupation: “nempe apud Septimanos vel Novempopulanos,” *De liturgia gallicana*, 1685, p. 175. This title was retained by Gavantus, *Thesaurus sacrorum rituum*, published in 1749.

Muratori, in re-editing Tomasi, retains his two titles; Neale and Forbes, on the other hand, follow Mabillon in adding “seu Gothico-Gallicanum,” a title which still finds upholders—e.g., Dr. K. A. Heinrich Kellner, *Heortology*, English edition, London, 1908, *passim*.

¹ Pellechet and Delisle ascribe this addition to the fifteenth century; Ehrensberger, a less competent palæographer, to the seventeenth. The title, “Missa Romana,” which is now prefixed to the ms. of the “Gallicanum vetus,” is of much later date (seventeenth or even eighteenth century), made when the ms. was in the possession of the Vatican library, possibly in order to distinguish it from the “Missale Gothicum.”

Until the time comes when the literary world will be content with the press-mark of the ms., the title of "Missale Gothicum" is the only one which should be used; "On est bien obligé de le maintenir, encore qu'inexact" says Dom Wilmart, *Revue bénédictine*, xxix (1912), p. 381. At any rate, it has older authority than that of "Gelasianum" as applied by Muratori for the first time in 1748 to the *Sacramentarium romanæ ecclesiæ*, which he then re-edited.

But of a truth such traditional, but misleading or inaccurate, titles as Mozarabic, Gelasian, Gregorian, etc., are very hard to abolish: they have come to stay and die hard. Did the editor consult his own feelings, he would be content to describe this work as an edition of ms. Vatic. Regin. lat. 317.

It only remains to thank most sincerely the four members of the Henry Bradshaw Society, who throughout the progress of this work have ungrudgingly given their assistance; our Vice-President, Fr. Ehrle, for providing all those privileges which have made the Vatican library the Mecca of scholars for so many years, for falling in with all the suggestions and wishes of the Society and for that genial sympathy and encouragement which has continuously cheered on the editor; our other Vatican Vice-President, Mgr. Giovanni Mercati, has been equally kind; no appeal has ever been made in vain to his great stores of liturgical knowledge, and the editor is specially indebted to him for countless suggestions on the text, which occupied a large portion of his summer vacation of 1914.

It is deeply to be regretted that Mr. Edmund Bishop, one of our Vice-Presidents, passed away before the publication of this work, of which he was more or less the sponsor, for its inception is really due to his urgent demand for it: his advice and criticism were never sought in vain on the subject which was very near his heart.

No volume of the H. B. S. publications fails to recall the valued assistance of our Chairman, Dr. J. Wickham Legg, and of our Hon. Secretary, the Rev. H. A. Wilson: without the urgent entreaties of the former this work would never have been begun; without the constant encouragement and revision of the latter, it would never have been finished.

H. M. B.

OXFORD,
Nov. 23, 1916.

LITURGICAL WORKS CITED.

Symbol.	Cited by	
I. GALRICAN.		
Mo.	missa and page	1. Lateinische und griechische Messen aus dem zweiten bis sechsten Jahrhundert (Karlsruhe Hof und Landesbibliothek, ms. Aug. ccliii). Franz Joseph Mone. 4°, Frankfurt am Main, 1850.
P.L.	col.	[Reprinted in Migne, P.L., cxxxviii, col. 863-882, and in Neale and Forbes, <i>vide infra</i> , pp. 1-31. A more accurate account of the various <i>missae</i> is given by Dom Wilmart, R.B., xxvii (1911), pp. 377-390.]
Go.	page	2. "Missale Gothicum" (ms. Vatic. Reg. lat. 317, saec vii/viii); cited from:
Th.		Codices sacramentorum nongentis annis vetustiores, nimirum Libri III. Sacramentorum Romanæ Ecclesiæ. Missale Gothicum, sive Gallicanum Vetus. Missale Francorum. Missale Gallicanum Vetus. Primum prodeunt. Cura et studio Ioseph Mariæ Thomasii Congreg. Clericorum Reg. Presbyteri. 4°, Romæ, 1680; pp. 263-397.
Mab.	page	De liturgia gallicana Libri III. in quibus veteris missae, Quæ ante annos mille apud Gallos in usu erat, forma ritusque eruuntur ex antiquis monumentis, Lectionario Gallicano hactenus inedito, & tribus Missalibus Thomasianis, quæ integra referuntur Opera et studio Domni Johannis Mabillon, Presbyteri & monachi Ord. S. Benedicti è Congregatione S. Mauri. 4°, Luteciæ Parisiorum, 1685; pp. 188-300. [Reprinted, with the same pagination for Go., 4°, Parisiis, 1729 and in Migne, P.L., lxxii, col. 225-318.]
Mur.	col.	Liturgia Romana vetus tria sacramentaria complectens, Leonianum scilicet, Gelasianum, et antiquum Gregorianum, edente

Symbol.	Cited by	
		I. GALRICAN— <i>contd.</i>
		Ludovico Antonio Muratorio Denique accedunt Missale Gothicum, Mis- sale Francorum, duo Gallicana, et duo omnium Vetustissimi Romanæ ecclesiæ Rituales Libri. 2 vol., fol., Venetiis, 1748 (vol. ii, col. 517-658). [Reprinted; 3 vol., 4°, Aretii, 1771, vol. iii, col. 197-434; Raccolta delle opere minori di Ludovico Antonio Muratori, 22 vol.; 4°, Napoli, 1757- 1764; vol. xii, pp. 240-350; Opere tutte del proposito Ludovico Antonio Muratori, 13 vol.; 4°, Aretii, 1767-1773; vol. iii, col. 197-438.]
Vez.	page	Venerabilis viri Josephi Mariæ Thomasii Cler. regul. S.R.E. Cardinalis opera omnia ad mss. codd. recensuit notisque auxit Antonius Franciscus Vezzosi C. R.; 7 vol., 4°, Romæ, 1747-1754; vol. vi (1751), pp. 231-340.
N.F.	page	The ancient liturgies of the Gallican Church; now first collected, with an introductory dissertation, notes, and various readings, together with parallel passages from the Roman, Ambrosian and Mozarabic Rites; by J. M. Neale, M.A., Warden of Sackville College; and G. H. Forbes. 8vo, Burnt- island, 1855 (pp. 32-150).
G.V.		3. Missale Gallicanum vetus (ms. Vatic. Palat. lat. 493; saec. vii); cited from:
Mur.	col.	Muratori, Liturgia Romana vetus, <i>op. cit.</i> , vol. ii, col. 697-760; [Reprinted, Aretii, 1771; vol. iii, col. 499- 602.] Originally published by Thomasius, <i>op. cit.</i> , pp. 433-492; thence in Thomasii opera, ed. Vezzosi, <i>op. cit.</i> , vol. vi, pp. 369-416. Also in Mabillon, De liturg. gallic., <i>op. cit.</i> ; pp. 329-378; reprinted with same pagina- tion, ed. Paris, 1729.

Symbol.	Cited by	
		I. GALLICAN— <i>contd.</i>
		Neale and Forbes, <i>op. cit.</i> , pp. 151-204. Migne, P.L., lxxii, col. 339-382.
Bo.		4. "Sacramentarium Gallicanum" or "Bo- biense" (ms. Paris, B.N. lat. 13246; saec. viii), cited from:
Mur.	col.	Muratori, Lit. Rom. vet., <i>op. cit.</i> ; vol. ii, col. 775-968; [Reprinted, ed. Aretiis, 1771, vol. iii, col. 617-926], and from
L.	no. of section	The transcript of the ms., now in type, made for Dr. J. Wickham Legg. Originally published in: Museum Italicum seu Collectio veterum scriptorum ex bibliothecis Italicis eruta a D. Johanne Mabillon & D. Michaelae Germain presbyteris & monachis Benedictinæ Cong. S. Mauri. 2 vol., 4°, Luteciæ Parisiorum, 1687 (vol. i, pars 2, pp. 278-397). [Reprinted, ed. Paris, 4°, 1724, same pagination, and in Migne, P.L., lxxii, col. 451-580.] Also, incomplete, in Neale & Forbes, <i>op. cit.</i> , pp. 205-368.
Lect. Lux.		5. Lectionarium Luxoviense (ms. Paris, B.N., lat. 9427; saec. vii/viii), ed. Mabillon, De liturg. gallic., <i>op. cit.</i> , pp. 97-173. [Reprinted in Migne, P.L., lxxii, col. 171- 216.]
Kal. Lux.		6. Kalendarium Luxoviense (ms. Paris, B.N., lat. 14086, ff. 1-6, saec. viii), ed. Martene & Durand, Thesaurus novus anecdotorum, vol. iii, fol. Paris, 1717, col. 1591-4.
		7. Benedictional; ms. Munich, clm. 6430; saec. viii & ix, copied for Freising from an Autun exemplar of saec. vii ex.; cited from <i>R.B.</i> xxix (1912), p. 168 sq.

Symbol.	Cited by	
II. MOZARABIC.		
Lib. Ord.	page	1. Monumenta ecclesiae liturgica, vol. v. Le Liber Ordinum Dom Marius Férotin, 4 ^o , Paris, 1904.
L.M.S.	no. of section —	2. Monumenta ecclesiae liturgica, vol. vi. Le Liber Mozarabicus Sacramentorum (ms. Toledo, 35, 3; saec. x/xi) et les mss. mozarabes. D. Marius Férotin, fol., Paris, 1912.
Miss. Moz.	p., lin. col., lin.	3. Missale mixtum secundum regulam beati Isidori dictum Mozarabes, præfatione, notis, et appendice ab Alexandro Lesleo, S. J. sacerdote ordinatum, 4 ^o , Romæ, 1755. [Reprinted in : Missale Gothicum secundum regulam beati Isidori Hispalensis episcopi jussu Cardinalis Francisci Ximenii de Cisneros in usum Mozarabum prius editum, denuo opere et impensa Cardinalis Francisci Antonii Lorenzanæ recognitum et recusum, . . . fol. Romæ, 1804; and in Migne, P.L., lxxxiv, col. 109-1036.]
III. CELTIC.		
		1. The Antiphonary of Bangor (ms. Milan, Ambros. C. 5 inf., saec. vij ex.); ed. F. E. Warren; 2 vol., 4 ^o , London, 1893, 1895 (Henry Bradshaw Society, vols. iv, x).
Stowe.	fol. of ms.	2. The Stowe Missal (ms. Royal Irish Academy, D, II, 3, saec. ix in.); ed. Sir G. F. Warner; 2 vol., 4 ^o , London, 1906, 1915; (Henry Bradshaw Society, vols. xxxi, xxxii).
C.C.C.O.	page	3. The ms. Irish Missal Corpus Christi College, Oxford (ms. 504, saec. xiii), F. E. Warren, B.D., 8 ^o , London, 1879. (The ms. is in the main of the Roman class, but is included here as containing variations and forms which may be attributed to Irish influence.)

Symbol.	Cited by	
		III. CELTIC— <i>contd.</i>
L.C.C.	page	4. The Liturgy and Ritual of the Celtic Church. F. E. Warren, B.D., 8°, Oxford, 1881.
		IV. AMBROSIAN.
Bi.	page	1. Monumenta sacra et profana, opera collegii doctorum bibliothecae Ambrosianae. Vol. viii, Mediolani. (ms. Ambros. A 24 <i>bis</i> inf. ; ms. missal of Biasca, saec. ix ex.) ; not yet published ; cited from proof sheets, so far as printed, kindly supplied by Dr. J. Wickham Legg.
Be.	no. of collect	2. Ad utramque I. P. Migne Patrologiam Supplementum sive Auctarium Solesmense ; Series liturgica, Tomus I. Veterum Ambrosianæ liturgiæ Monumentorum, etc. Vol. I, fasc. I. Codex sacramentorum Bergomensis. (saec. ix ex.) ; 4°, Solesmis, 1900.
Amb. iv.	col., lin.	3. Monumenta sacra et profana, etc., <i>cit. supra</i> , vol. iv. Missale Ambrosianum duplex . . . cum critico commentario continuo ex manuscriptis schedis Ant. M. Ceriani ediderunt A. Ratti, M. Magistretti. 4°, Mediolani, 1913.
P.A.	page	4. Liturgica Latinorum Iacobi Pamellii canonici Brugensis . . . digesta, 2 vol., 4°, Coloniae Agrippinae, 1571 (vol. i, pp. 293–457. Ambrosianae missae ritus et ordo). [Reprinted, with same pagination, as: Missale ss. patrum latinorum sive Liturgicon latinum Jacobo Pamelio. 2 vol., 4°, Coloniae, 1609 ; and as: Rituale patrum latinorum sive Liturgicon latinorum, 2 vol., 4°, Coloniae, 1675.]
Gb. (Amb.)	page	5. Monumenta veteris liturgiæ Alemannicæ Martinus Gerbertus, 2 vol., 4°, typis San-Blasianis, 1777–1779, “ex codice ambrosiano.”

Symbol.	Cited by	
		V. ROMAN.
Ln.		1. "Sacramentarium Leonianum" (ms. capit. Veronen., lxxxv, saec. vij): cited from:
Mur.	col.	Muratori, Lit. Rom. vetus, <i>op. cit.</i> , vol. i, col. 289-484; [reprinted, Aretiis, 1771, vol. i, col. 481-780].
F.	p., lin.	Charles Lett Feltoe, B.D., 8°, Cambridge, 1896.
		Originally published in: Josephus Blanchinus. Codex sacramentorum Romanae ecclesiae, in Anastasii Bibliothecarii de vitis Romanorum pontificum sub auspiciis Clementis XII., 4 vol., fol., Romae, 1718-35 (vol. iv, pp. xii-lvii); afterwards in:
		Sancti Leonis magni opera curantibus Petro et Hieronimo fratribus Balleriniis, 3 vol., fol., Venetiis, 1753-7 (vol. ii, col. 1-160);
		[Reprinted hence in: Migne, P.L., lv, col. 21-158.]
		Codex liturgicus ecclesiae universae
	 Ioseph Aloysius Assemanus, 13 vol., 8°, Romae, 1749-66 (vol. vi, pars. 2, pp. 1-180).
Fr.		2. Missale Francorum (ms. Vatic. Regin. lat. 257, saec. viij); cited from:
Mur.	col.	Muratori, Lit. Rom. vetus, <i>op. cit.</i> , vol. ii, col. 661-694, [reprinted, Aretiis, 1711, vol. iii, col. 439-496]. Originally published in:
		Thomasius, <i>op. cit.</i> , pp. 398-431; thence in Thomasii opera, ed. Vezzosi, <i>op. cit.</i> , vi, pp. 341-68.
		also in Mabillon, De liturg. gallic., <i>op. cit.</i> and ed. Paris, 1729, pp. 301-28; thence in Migne, P.L., lxxii, col. 317-40.
Gl.		3. Sacramentarium Gelasianum (ms. Vatic. Regin. lat. 316; saec. viij med.), cited from:

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V. ROMAN— <i>contd.</i>		
Mur.	col.	Muratori, Lit. Rom. vetus, <i>op. cit.</i> , vol. i, col. 493-776; ed. Aretius, 1771, vol. i, col. 1-444; [reprinted thence in Migne, P.L., lxxiv, col. 1055-1244].
Gl. (W).	page	and from : Liber sacramentorum Romanæ ecclesiæ, H. A. Wilson, M.A., 8°, Oxford, 1894; edited from :
V.		ms. Vatic. Regin. lat. 316, saec. viii med.,
R.		ms. Zurich, Kantonalbibliothek, ms. Rheinau 30, saec. viii,
S.		ms. St. Gall. 348; saec. viij.
		(Originally published by : Thomasius, <i>op. cit.</i> , pp. 13-262 (Thomasii opera, ed. Vezzosi, <i>op. cit.</i> , vi, pp. 3-229); also in Codex liturgicus Assemanus, <i>op. cit.</i> , Lib. iv, pars. 2°, Tom. iv (1751), pp. 1-216.
Gb.	page	Monumenta veteris liturgiæ Alemannicæ, Martinus Gerbertus, 2 vol., 4°, typis san-Blasianis, 1777-9.
Re. (Ch.)	page	Sacramentarium Remense. U. Chevalier. Bibliothèque liturgique, vol. vii. Sacramentaire et Martyrologe de l'Abbaye de Saint-Remy, 8°, Paris, 1900 (ms. A.D. 798-800).
Re. (Ben.)	col.	S. Gregorii Papæ I Opera omnia . . . studio et labore monachorum ordinis S. Benedicti à congregatione Sancti Mauri. Vol. iv, fol., Parisiis, 1705 (vol. iii, col. 625-648); <i>i.e.</i> ms. Rheims 418 (450), saec. xi, Cod. S. Theoderici Remensis; thence in Migne, P.L., lxxviii, col. 608-628.
Gg. Mur.	col.	4. Sacramentarium Gregorianum; cited from : Muratori, Lit. Rom. vetus, <i>op. cit.</i> , vol. ii, col. 1-508 (ed. Aretius, 1771, vol. ii, col. 491-1118),
Gg. (W).	page	and from : The Gregorian Sacramentary under Charles the Great. H. A. Wilson, M.A., 8°, London,

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		V. ROMAN— <i>contd.</i>
		1915 (Henry Bradshaw Society, vol. xlix); edited from :
R.		ms. Vatic. Regin. lat., 337, saec. ix 1/2,
O.		ms. Vatic. Ottob. lat. 313, saec. ix 2/2,
C.		ms. Cambrai 164 (159), c. A.D. 811 1/2.
Me.	— page	Divi Gregorii papæ I liber Sacramen- torum ex missali ms. Sancti Eligii Bibliothecæ Corbeiensis (ms. Paris, B.N., lat. 12051, saec. x). Fr. Hugo Menardus, 4°, Paris, 1642; [reprinted in S. Gregorii Opera omnia studio et labore mona- chorum ordinis S. Benedicti <i>op. cit.</i> , vol. iii, col. 1-240 and in Migne, P.L., lxxviii, col. 25-264.]
P.G.	page	Liturgicon ecclesiæ Latinae . . . Iacobi Pamelii, <i>cit. supr.</i> , 4°, Coloniae Agrippinae, 1571, vol. ii, pp. 177-387. Sacramentorum libri tres : quorum primus est divi Gregorii . . . (ms. Cologne 88 or 137, saec. ix ex.); [re- printed, with same pagination, Coloniae, 1609 and 1675]. also in Tomus secundus operum D. Gregorii papæ fol. Antuerpiae, 1672, and in Migne, P.L., cxxi, col. 797-926. Angelo Rocca; Sancti Gregorii magni operum fol. Romae, 1588-93. Tom. v (1593), pp. 49-206; (ms. Vatic. lat. 3086, c. A.D. 1000).
		VI. MISCELLANEOUS.
Cerne.	page	Mr. Edmund Bishop's notes in The Prayer Book of Aedeluald the bishop, commonly called the Book of Cerne. A. B. Kuypers. 4°, Cambridge, 1902.
Lf.	page	The Leofric missal. . . . F. E. Warren, B.D., F.S.A., 4°, Oxford, 1883 (ms. Bodley 579, saec. xi 2/2).

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VI. MISCELLANEOUS— <i>contd.</i>		
Jum.	page	The Missal of Robert of Jumièges, H. A. Wilson, M.A., 8°, London, 1896; (Henry Bradshaw Society, vol. xl; ms. Rouen Y. 6, saec. xi in.).
Egb.	page	The Pontifical of Egbert, ms. Paris, B.N., lat. 10575; saec. x med.; Surtees Society, vol. 27.
Æ.	page	The Benedictional of Saint Æthelwold saec. x, edited for the Roxburghe Club, Oxford, 1910.
Rob.	page	The Benedictional of Archbishop Robert, edited by H. A. Wilson, M.A., 8°, London, 1902; (Henry Bradshaw Society, vol. xxiv; ms. Rouen, Y. 7; saec. x ex.).
Cant.	page	The Canterbury Benedictional; ms. B.M., Harl. 2892; saec. xi.; (Henry Bradshaw Society, vol. li).
Ram.		The Benedictional of Canterbury, formerly attributed to Ramsey, ms. Paris, B.N., lat. 987; saec. x ex. and xi.
R.B.	page	Articles in <i>Revue bénédictine</i> .
J.T.S.	page	Articles in the <i>Journal of Theological Studies</i> .
H.A.W.		Notes by the Rev. H. A. Wilson.
G.M.		Notes by the Rev. Monsig. G. Mercati.

REFERENCES TO AND NOTICES OF THE "MISSALE GOTHICUM" WILL
BE FOUND IN :

M. Gerbert. *Vetus liturgia Alemannica*, etc., 2 vol., 4°, Sanblasien, 1776 (Pars i, disq. ii, p. 71).

P. Augustini Krazer *De apostolicis necnon antiquis ecclesiæ occidentalis liturgiis*, etc. 8°, Augustae Vindeliciorum, 1786; pp. 60-63.

J. B. Pitra. *Histoire de St. Léger*, etc., 8°, Paris, 1846.

L'abbé Devoucoux, *Ancienne liturgie du diocèse d'Autun* (Congrès archéologique de la France, Séances générales tenues à Sens, Tours, Angoulême, Limoges en 1847). 8°, Paris, 1848; pp. 231-262.

[Luigi Marchesi.] *La liturgia gallicana ne' primi otto secoli della chiesa*. Osservazioni storico-critiche. 2 vol., 8°, Roma, 1867. Tom. i, pp. 18-70.

- Anatole de Charmasse. Notice sur un sacramentaire ms. de la bibliothèque du Vatican. Mémoires de la Société Éduenne, Tom. viii, 1879, pp. 477-483.
- Leopold Delisle. Notice sur vingt mss. du Vatican. Bibliothèque de l'École des chartes, 1876, Tom. xxxvii, pp. 477-480.
- idem.* Sacramentaire de l'Église d'Autun. Bibliothèque de l'École des chartes, 1879, Tom. xl, pp. 140-142.
- idem.* Mémoire sur d'anciens sacramentaires. Mémoires de l'Académie des inscriptions et belles-lettres, etc., Tom. xxxii, par. i, Paris, 1886 ; pp. 69-71.
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INTRODUCTION.

I. PREVIOUS EDITIONS.

THE "Missale Gothicum" was not edited as a whole before 1680; but before that date the manuscript had attracted attention, and some parts of its text had been printed.

- (1) The text of the *Missa in caena domini* was published in the sixth volume of the *Bibliotheca Patrum*, edited by Margarin de la Bigne (Paris, 1575), p. 155.
- (2) Cardinal Bona (*Rerum Liturgicarum libri duo*, 4to, Romae, 1671, pp. 77 *sqq.*), after describing the main features of the Gallican rite, mentions two manuscripts in Rome as exemplifying that rite. One of these was "Missale Gothicum," which he had examined in the Queen of Sweden's Library; the other was the "Missale vetus Gallicanum" (MS. Vatic. Palat. 493). He prints two masses (those for the feasts of St. Stephen and St. Martin) from the former, comparing them with the masses of the Mozarabic missal.

The readings of the *Bibliotheca Patrum* and of Bona are noted in an appendix to the text in the present volume.

It was probably Bona's mention of the manuscript which drew to it the attention of GIUSEPPE MARIA TOMASI, its first editor. He transcribed the whole of the text, and published it, together with other early Sacramentaries, in his *Codices Sacramentorum nongentis annis vetustiores* (4to, Romae, 1680), pp. 263-397.

Tomasi's edition is a very careful one, with very few misprints: but it has few notes, and was only intended as a text for future study. He aimed at a reproduction of the actual text of the manuscript, save for the correction of errors "qui fastidium magis facerent. quam fidem," retaining in general the "barbarisms and solecisms" of the original, especially those which might be

emended in more ways than one : and he appended at the end of his work a "recensionem ad fidem Exemplarium," after a collation of his printed text with the manuscripts he had employed, showing the actual form of the manuscript text where he had found that his own text was inexact. The corrections for the "Missale Gothicum" in this list are fourteen in number. They do not exhaust the whole number of errors of transcription ; but Tomasi's work was of a higher standard than that of most editors of his day.

The next editor was JEAN MABILLON, who published in his work entitled *De Liturgia Gallicana libri tres* (4to, Paris, 1685), together with the Luxeuil Lectionary, which he had himself discovered, the three Gallican texts which Tomasi had issued in 1680. The reason he alleges is the scarcity of copies of Tomasi's edition, and the need of the texts for the study of his own work. He added some marginal notes and made numerous emendations in Tomasi's text.

Of the quality of Mabillon's work, the later editors, Neale and Forbes, say :—

"We cannot here withhold our tribute of admiration for the skill which he displayed in amending the very faulty text which the Italian had given with scarcely any alteration from the ms. Almost all the numerous errors which are to be found noted in the margin of the present edition as occurring in it, have been corrected by the diligence of the learned Benedictine ; though it would certainly have been more satisfactory had he not done so *sub silentio* ; and the more so, because many of the readings which he has altered, rather proceed from the *infima latinitas* of the time, than from mistakes of the copyist."¹

This opinion is on the whole well justified, but it must be acknowledged that Mabillon's emendations are not always felicitous ; nor is his text by any means free from misprints. It may be added that he sometimes follows Tomasi in manifest mistakes, and that he has taken no account of the *recensio*. It seems quite clear that he had not examined the manuscript afresh, and that he depended mainly upon his own ingenuity for the improvement of Tomasi's text.

The edition of LUDOVICO ANTONIO MURATORI is contained in the second volume of the work to which he gave the somewhat misleading title of *Liturgia Romana vetus*, published at Venice

¹ *The Ancient Liturgies of the Gallican Church*, 8vo, Burntisland, 1855, p. v. See also p. 232, note d.

(2 vols., fol.) in 1748.¹ It is practically a printer's edition, reproducing Tomasi's text with a very small number of amendments and some additional errors. In two of his corrections he agrees with Mabillon; but these are not of such a kind as to suggest dependence on Mabillon's edition, which it seems most likely that Muratori did not use. He prints the corrections of Tomasi's *recensio* as footnotes to the text, sometimes omitting altogether the "l." of Tomasi's table, sometimes expanding it as "*Var. lect. leg.*," but without other explanation. It is perhaps to be regretted that this edition, the least correct of all, should be that which is best known and most frequently cited.

The task of editing the collected works of Tomasi had been undertaken, before Muratori's work appeared, by ANTONIO FRANCESCO VEZZOSI.² The first volume was issued in 1747, the sixth, which contained the new edition of the *Codices Sacramentorum*, in 1751. Vezzosi complains of the hasty character of Muratori's work; but his own seems also to have been somewhat hurried, and shows signs of this in misprints and omissions. In dealing with the *Gelasianum* he had before him a copy of Tomasi's edition, with Tomasi's autograph corrections and additional notes³; but for the "*Missale Gothicum*" he seems to have had no similar material. He took account, however, of the readings recorded in Tomasi's *recensio*, placing them at the foot of the text, parted by a rule from his own additional notes. He states that he collated the manuscript of the *Gelasianum*; but he makes no similar claim with regard to the "*Missale Gothicum*," and there seems to be no reason to think that he examined this manuscript at all. He made use of Mabillon's edition, and occasionally accepts his emendations, sometimes without acknowledgment; more frequently he cites them without accepting them; more often still he ignores them altogether, sometimes carelessly. When he ventures on a suggestion of his own, as against Mabillon, he is frequently right.

The 72nd volume of Migne's *Patrologia Latina* (1849) contains (col. 225-318) a reprint of Mabillon's edition: "*Missale Gothicum seu Gothico-Gallicanum*."

¹ This work was reprinted in 3 vols. 4to, published at Arezzo in 1771. It is also included in the collection of the works of Muratori published at Naples in 1757-64, and at Arezzo in 1767-73.

² An earlier attempt, made by Giuseppe Bianchini, had for its result a single volume (fol., Romae, 1741). This did not include the "*Missale Gothicum*."

³ This is now in the Biblioteca Angelica at Rome (H. 12. 4).

The last and by far the best edition is that of J. M. NEALE and G. H. FORBES, in *The Ancient Liturgies of the Gallican Church*, 8vo, Burntisland, 1855 (pp. 32-150). This work was issued in parts, printed at Mr. Forbes' press, under his own supervision, and was, unhappily, never completed; but the "Missale Gothicum" was finished in the second of the three parts actually published.

By far the larger share of the work was due to Mr. Forbes, an author whose services to liturgical studies are too little known or remembered; he was, to quote Mr. Edmund Bishop (*Book of Cerne*, p. 236), "*facile princeps* among those who have dealt with the Western Liturgy in the last century."

Unfortunately, the editors did not see either the original manuscript or Tomasi's own edition. They describe frankly the mode in which their text was constructed:

"The text has been formed by a careful collation of the editions of Vezzosi, Mabillon, and Muratori. When the first and third of these agree in differing from Mabillon, the reading [*i.e.*, that of Vezzosi's text] has been given as that of the ms. But in the few instances in which Muratori agrees with Mabillon, it has been supposed to be a change of Vezzosi's, and is marked accordingly."

From what has been said above, it will be seen that this method could not be relied upon to produce a text accurately agreeing with the original; and the editors were misled as to the real character of the annotations taken by Vezzosi from Tomasi's *recensio*, supposing them to be suggestions or conjectural emendations of Vezzosi or of Tomasi. But Mr. Forbes brought his own critical powers to bear on the emendation of the text, and did so with considerable effect. In forty-six places the editors do not accept the corrections proposed by Mabillon, and give one of their own: in sixty other places they suggest a reading where Mabillon has left Tomasi's text unaltered; and in the majority of these cases it will be felt that they have right on their side. In a good many cases they are content to leave the text unamended, taking note of the apparent corruption, but proposing no solution of their own.

But the chief value, perhaps, of this edition lies in the parallel passages supplied from the Roman, Ambrosian and Mozarabic rites, and in the attempt to shew, by the type employed, what belonged peculiarly to the Gallican rite, and consequently what Gaul had borrowed from Rome, and how far the Mozarabic was the ancestor of the Gallican.

As explained in the Preface, an effort has been made to incorporate in the present work the really valuable results of this edition.

Monsignore Luigi Marchesi, in his work entitled *La liturgia gallicana ne' primi otto secoli della chiesa* (2 vols., 8°, Roma, 1867), has reprinted (Vol. I, pp. 18-70) the text of Muratori, from the Arezzo edition of 1771.

Lastly, certain portions of the text have been published from the manuscript by modern editors :

- (1) The masses of St. Leodegarius and St. Symphorianus (Nos. 425-431, 414-418), by M. Pellechet in *Notes sur les livres liturgiques des diocèses d'Autun, Chalon et Mâcon*, Paris-Autun, 1883 (pp. 310-313, 462-4): the first contains twelve, the second nine errors of transcription.
- (2) The mass of St. Maurice (Nos. 419-424), by l'Abbé M. Besson, in *Antiquités du Valais*, 4to, Fribourg (Suisse), 1910 (pp. 58 sq., pl. xxvii), with three slight errors.
- (3) The *Horacio post sanctus* (No. 185) and the *Benedictio populi* for the Nativity of St. John Baptist (No. 373) were published by L. Delisle in vol. xxxvii of the *Bibliothèque de l'École des chartes* (1876), pp. 479, 480, with a single error ("exortamur" for "exoramur") in the former: these have been reprinted in Dom Cabrol's *Dictionnaire d'Archéologie chrétienne et de Liturgie*, vol. i, col. 3211.

2. PRESENT EDITION.

Were the text of the "Missale Gothicum" one of which other manuscripts were extant, modern scholarship would demand that the editor of any new edition of it should not only have made a complete recension by a careful examination of all, or at least of the earliest and more important of them, but that he should also have sufficiently and successfully amended the text wherever a corrupt passage still remained after the work of recension was complete. In our case, however, though other Sacramentaries occasionally provide portions of the text, there is for its greater part no other manuscript available as a means of comparison; hence another principle has to be followed, viz., that the edition should be an exact and accurate reproduction of the ms., phototypical if possible, in order that scholars may judge for themselves what the original scribe or scribes intended to represent.

Two hundred or three hundred years ago, before palæography had really come into being, disquisitions or notes on the text, prefaces and introductions were demanded and supplied, whilst

the text of the ms. was comparatively disregarded; exactly the converse is the custom of to-day. What one wants now is a faithful reproduction of the text.

The work of the previous editors of the "Gothicum" is first class, so far as their prefaces, etc., go; but as to the text, there still seems room for another edition which will fill up some of their *lacunae* and complete the parallel passages provided by the latest editors by the results of studies made in the last fifty years. None of them transcribes that part of the text which is written in Tironian notation, and there are frequently errors in Tomasi's transcription of the passages written in Merovingian minuscule; no notice has hitherto been taken of the early marginal corrections, whether by the original or a later hand, which alter the reading of the text, nor of the dots which were inserted in the ms. to delete letters or words. Cf. pp. 74, n. 3; 85, n. 4; 87, n. 3; 90, n. 1.

As to the best method of reproducing an ancient ms., editors have hitherto followed one of two courses: the earlier ones corrected the ms. or the mss. before them in order to bring them into line with the then current ideas of classical orthography, irrespective of the date and nationality of the scribe. It was according to this system that the earliest editions of *liturgica* were produced in the seventeenth and eighteenth centuries. A very different method is now in vogue, of which examples may be seen in Dom Morin's *Liber comicus* and Dom Kuyper's *Book of Cerne*; here the printed text reproduces the manuscript exactly, letter for letter, word for word, with words and syllables run together as in the ms.—*e.g.*, in the former work: "a facili-
fili-
orum srahel quostatuerunt." For the reader, however, this involves at times a tedious unravelling of the text, for which all are not competent. In the *Gothicum*, f. 177, l. 13 would appear without a break: "rigeatecorda credencium." On this Dom Wilmart's experimental edition of two pages of the "Bobbio" missal in *Revue Charlemagne*, vol. ii, pp. 1-16, Paris, 1912, may be consulted with interest.

There seem two intermediate courses open, viz., either

(1) To relegate to the notes the manifest errors of the copyist and to print as the text an intelligible version of it; for this method, cf. some volumes of U. Chevalier's *Bibliothèque liturgique*. Such a procedure, unfortunately, frequently results in an amalgam of classical and mediæval Latin, and leaves the reader in ignorance of the actual words of the ms.; or

(2) To adopt the system of the present edition, which, whilst it retains the *ipsissimae litterae* of the copyists and inserts nothing in the text which is not found in the manuscript, divides the letters into words wherever the scribe has run them together

and fills out all his abbreviated forms, yet, wherever the text is unusually difficult and liable to misinterpretation, inserts the necessary correction in the footnotes or explains it elsewhere.

This system has not been adopted without much consideration; one remembers the request made by Dom Férotin (whose death is an immense loss to all liturgiologists) in *Le Liber Ordinum*, etc., Paris, 1904, pp. xxxv, xxxvi, that all future editions of liturgical texts should be rigorously palæographical in order to bring the reader face to face with the ms. itself; but as, for sufficient reasons there given, he allowed himself a certain license, the present editor feels that he cannot be blamed if now, for similar reasons, he follows his example.

An endeavour has here been made to represent, as accurately as can be, so far as type can reproduce manuscript, the "Missale Gothicum" in the form in which it left the hands of its scribes, and to preserve its natural physiognomy; though at times it is almost impossible to say whether the earliest additions to or corrections of its text were made by the original copyist or were inserted by some later reviser.

The spelling of the text follows that of the manuscript with the greatest possible accuracy; e.g., the interchange of *e* and *i*, of *o* and *u*, etc., and the use of the accusative case instead of the ablative after certain prepositions,¹ except where the word retained in the text might easily lead to a misinterpretation of its meaning, e.g., "legandi" for "ligandi," p. 98, l. 42, or where it might be difficult for a reader, not conversant with the orthography of that date, readily to infer the word intended. In these cases, an obelus (†), to denote some peculiarity in the spelling or grammar of the text, has been introduced as sparingly as possible; there is scarcely a line where it could have been avoided were one to apply it rigorously to all the peculiarities of the *basso latino* of the period; at times the use of the obelus was necessary, e.g., on p. 41, l. 8, "introibit," without it, might easily be taken for the future instead of the perfect tense. The text of the edition has, however, been so frequently compared with the ms. that the reader may feel assured that the bad spelling is in every case the aberration of the scribe or his forbear and not the error of the printer or the carelessness of the editor.

Letters or words omitted by the scribes are inserted within square brackets []; on p. 6, ll. 33, 34; p. 12, ll. 28-31; p. 20, l. 18; p. 140, ll. 26 *sqq.*, and p. 141, the words or letters now

¹ The faulty use of the ablative for the accusative has frequently been remedied by the insertion of *m* in square brackets.

illegible in the ms. have been restored after comparison with parallel passages and reference to the earliest edition which was made at a time when the letters were clearer; they are here placed within round brackets ().

According to the custom of editions of the Henry Bradshaw Society, the sign / represents the beginning of each page of the ms. and the number of the folio has been placed as near to this mark as may be, with regard to the due spacing of the lines; hence the / has to be considered as well as the [fo. x.] in determining the page of the ms.

In the transcription no notice has been taken of the suprascript *u* after *q*, which is of frequent occurrence; all other letters suprascript are recorded in the footnotes.

The sacred names which appear in the ms., as *ihs*, etc., *xps*, etc., are here represented by *Iesus*, etc., *Christus*, etc.

Only the very few punctuation marks inserted in the ms. by the original scribes are here reproduced; those added by correctors are omitted. The absence of such marks of punctuation in the original is, however, atoned for by the occurrence throughout the ms. of longer or shorter spaces between the words,¹ and, in the pages written by the first scribe, by the employment of coloured initial letters. The intention of both these conventions evidently was to divide up the text for the practical use of the officiant and for the recognized rules of his musical recitative. In addition to these, early punctuation marks have been inserted throughout for a similar purpose. In all such cases the beginning of the clause after them is here shewn by the use of a small capital letter. The reproduction of these intervals and of these capital letters will enable the reader of the present text, as it did the reader of the ms., to recite without difficulty, and with the necessary pauses, the texts of the collects and prefaces.

The stops, *puncta*, placed in the ms. before and after contracted words are naturally not retained in the text when the words have been expanded.

The ms. teems with grammatical errors, which may be due to the ignorance or the carelessness of the scribes, or may be simply the reproduction of the barbarous orthography of the seventh century; the latter should, of course, only affect masses composed at that time, such as those of St. Leodegarius and possibly the Rogation days. These will be, it is trusted, sufficiently registered when the orthography of the ms. is described in the third volume.

¹ This practice does not appear to have arisen until about A.D. 600; cf. the Lyons Origin, MS. 443 (372), where spacing takes the place of punctuation signs.

Another difficulty, which has been pointed out by Mgr. Mercati, arises from the frequent occurrence of words apparently pleonastic, which were probably inserted in the margin of older copies of the Sacramentary as equivalent or alternative suggestions, and which subsequently made their way into the text; *e.g.*, p. 10, l. 21, "fidei calore uel munere"; p. 100, ll. 13, 14, "ieiuni uel qualibet maceracione confecti"; p. 74, l. 10, "spiritus"; p. 86, l. 30, "corporis."

As to the establishment of the words of the text, in passages where there is no other ms. available for comparison, it has not been at times easy to decide what the composer of a collect or its transcriber really meant; one has had to try to enter into the mind of seventh-century writers and into their methods of orthography. As to what should subsequently be inserted in the footnotes by way of explanation or correction of the text, the editor has had the invaluable assistance of two scholars who are versed in the liturgical compositions of that date, viz., Mgr. Giovanni Mercati of the Vatican Library, one of our Vice-Presidents, and our Secretary, the Rev. H. A. Wilson, whose experience has been proved by his editions of the "Gelasianum" and the "Gregorianum." Wherever these two differed from each other, the responsibility for the notes must fall on the editor's shoulders, but a more detailed explanation has in each case been given in the liturgical notes.

How best to deal with all the previous "emendations" of the text was no easy matter. Wherever the latinity has been altered by previous editors to conform to the standard of classical orthography, there is no need to refer to it. Thus the text of Tomasi reproduces that of the manuscript unless it clashes with the seventeenth-century idea of Latin. To quote Tomasi himself at the end of his preface: "Quem admonitum volumus integra nos fide, ut par est, ipsa mm.ss. Exemplaria exhibere, iis tantum sublatis erroribus, nec tamen omnibus, qui fastidium magis facerent, quam fidem: cujusmodi sunt *medillam*, *concide*, *antestes*, etc., qui non tantum scriptoris, quantum linguæ Latinæ vitio, quæ tum communis erat et vulgaris, sed iam Barbarorum commixtione fœdata, sunt adscribendi; reliquos verò barbarismos et solœcismos, maximè qui multifariè restitui possent, de industria retinuimus"; in other words, as Delisle (*op. cit.*, p. 68) says: "Tommasi suivant les usages de son temps n'a pas cru devoir conserver les irrégularités orthographiques d'un ms. mérovingien." Mabillon's corrections were inserted in the text of his edition *sub silentio*; in that of Neale and Forbes they are rightly relegated to the margin.

In the diplomatic footnotes of the present edition, the readings

of all the previous editors (if they are merely suggestions, they are here marked by a note of interrogation) have been inserted as a record of past history and will save the need of referring to their editions. All the various readings hitherto proposed are here recorded in chronological order; when all the editors agree as to the reading, it is shewn by the word *om[nes]*; this usually occurs in such scribal or dialectical errors as "putoque" for "potuque," p. 3, l. 15; "laeti[ti]ae," p. 5, l. 22. As a rule where the signs "Mab., N.F." occur after a variant, that may be taken as the latest and the accepted reading, the present editor being content to accept their joint suggestion; where, however, the variant proposed seems clearly impossible (it may be the fault of the printer), he has ventured to add a note of exclamation.

The new suggestions in the present edition number about 150; of these about 40 are merely tentative readings and are marked with a mark of interrogation; the remaining 110 are more serious attempts to provide a reading which will best correspond with the intention of the composer or of the scribe of the text. These suggested readings must not be taken as representing the *ipsissima verba* of the original text, but as helping to indicate what was in the mind of the original composers, whether the faults of the text as we now have it are due to them or to subsequent copyists.

3. HISTORY OF THE MANUSCRIPT.

The manuscript bears no press mark and no indication of any previous possessor. That it once formed part of the Library of Fleury was first stated by Dom Mabillon in his preface to *De liturgia gallicana*, p. sign. i iiiiv°, etc.: "Unde autem hæc supellex sive Petavio sive Bongarsio provenerit, modo exponendum. Uno verbo dico, fere omnis ex Bibliotheca Floriacensi." This provenance is accepted by Le Brun, *Explication . . . de la Messe*, . . . Paris, 1716-20, vol. iii, diss. 4, art. 2; by P. Aug. Krazzer, *De apostolicis . . . liturgiis* etc., p. 61, and by A. de Charmasse in *Bibliothèque de l'École des chartes*, xl (1879), pp. 140, 141. The book, however, does not appear in the ninth-century list of mss. then at Fleury (Bern, ms. 3), unless it is one of the three "missales libri tres" registered under No. 61 of that list, and there is no trace of it in the inventory of that abbey made in the year 1552, Paris B.N., ms. lat. n. a. 137, pp. 9-26 (*Catalogue général des Bibliothèques de France, Départements*, Tom. xii, p. x sq.), but the latter list does not include any strictly liturgical mss.

The earliest known record of it is that parts of it were

transcribed for the *Bibliotheca patrum*, etc., of Paris before 1575, presumably in France; but no hint is there given as to where it was then kept.

Undoubtedly many of the "Reginenses" mss. now in the Vatican Library came from Fleury, and it is quite possible that ours did; but of this we have no proof whatever; Dom Wilmart (*R. B.*, xxix (1912), p. 381) asserts: "C'est une erreur que je sache, de le faire passer ensuite par Fleury." Allowing that the "Gothicum" was once there, its later history is not a difficult one, for the fate of the mss. of that abbey is well known. Mabillon, *loc. cit.*, ascertained from Jacques de Givés, an Orleans lawyer, that when the abbey was sacked by the Calvinists in 1562 the greater part of its liturgical mss. got into the hands of Pierre Daniel of Orleans, the "bailli" of the abbey, who intended to restore them to the abbot *in commendam*, Cardinal de Châtillon. He failed, however, to do so, and at his death in 1604 they were bought by two citizens of Orleans, Jacques Bongars, and Paul Petau, councillor of the Paris parliament, and divided between them.

The fate of those which were purchased by Bongars will be noticed further on; Paul Petau's share passed on his death in 1614 to his son Alexander, and the greater part of them (1500 mss.) were sold by him in 1650 to Isaac Vossius for the Queen of Sweden, who carried some to Stockholm and some to Rome. Though L. Delisle, *Bibliothèque de l'École des chartes*, vol. xxxvii (1876), p. 477, and *Mémoire sur d'anciens sacramentaires*, *cit. sup.*, p. 69, asserts, on the authority of Morinus and Bona, *op. cit.*: "Quem olim fuisse aiunt amplissimi viri Petavii senatoris Parisiensis," that our ms. "vient de la bibliothèque de Petau" and L. Traube, *Vorlesungen*, etc., München, 1909, p. 237, states: "Im 17 Jahrhundert in der Sammlung von A. Petau," it cannot with certainty be identified with any of the four Sacramentaries which belonged to the younger Petau; the loss of the original binding and fly leaves makes it impossible to produce an absolute proof; these Sacramentaries figure as Nos. 143, 627, 632, and 702 (or 706) in his catalogue of A.D. 1640 (ms. Paris B.N., fr. 2624, f. 27^v), whilst in his last enumeration previous to the sale in 1650 (ms. Paris B.N., fr. 9372, f. 4), they appear as Nos. 540, 625, 626, and 767; our ms. may be 626 of this inventory. The absence of the signatures of Daniel and of the two Petaus is not necessarily a proof that the ms. did not belong to them.¹

But we are sure that our ms. was in the library of the Queen

¹ Paul Petau apparently marked his mss. with a letter of the alphabet and a number.

of Sweden at Rome, where it was seen by Holstenius, the Vatican librarian, and subsequently by Cardinal Bona, who, in the first edition of his *Rerum liturgicarum libri duo*, Rome, 1671, p. 85, thus describes it: "Dum enim vetustos Codices . . . perquiro, factum est Dei nutu ut duos antiquissimos repererim Unus ex his codicibus extat in Bibliotheca Serenissimæ Suecorum Reginæ [here follow the words in the first and second edition, but deleted by Bona himself in his copy of the 1671 edition in preparation for a revised edition: 'quo diu uti licuit benignitate V. Cl. Benedicti Mellini ejus Bibliothecæ præfecti'.] ante annos nongentos scriptus, ut periti censent, literis quadratis et majusculis, signatus numero 626, quem olim fuisse aiunt amplissimi viri Petavii Senatoris Parisiensis."

Tomasi transcribed the ms. when it was in this library; in his preface he speaks of the liberality which gave him access to it, "cujus benignitate publici juris fieri licuit." Its number in the Queen's Library was 1456.

When Vossius, her librarian, went through her mss. in 1656, he inserted in some of them the letters N.P. (*Non Petavianum*), to shew that the Queen had got the ms. from elsewhere. The absence of these letters in our ms. is a slight indication that it came from the Petau collection.

After the Queen's death in 1689, her manuscripts were sold by her heirs to Pope Alexander VIII. (Ottoboni), and the majority of them were passed on by him in 1690 to the Vatican Library as *Biblioteca Alessandrina*. We know, however, from Scheelstrate, one of the Vatican librarians at that time, that some of them were distributed elsewhere; that whilst 2111 came into the library, 72 were given to the Vatican Archivio, and 100 were given to his nephew Cardinal Pietro Ottoboni for the private library of the family; cf. Leon Dorez, *Revue des bibliothèques*, Vol. ii (1892), p. 136. If we are to believe Le Brun, *Explication : de la Messe*, Paris, 1716-20; vol. iii, diss. 4, art. 2, p. 234, who says that the "Missale Gothicum" "est à présent dans la bibliothèque du cardinal Ottoboni," our ms. was included in the third class; but he gives no press mark, and the manuscript does not appear in the list of those that were left by Alexander VIII. to his family. Le Brun had apparently seen it there, for he refers to the fact that "une ancienne main inconnue, mais beaucoup plus récente que le ms., l'avoit intitulé 'missale gothicum'"; it is, however, quite possible that this is merely the French translation of Cardinal Bona's statement, cited above.

It was not until the papacy of Benedict XIV. that these 100 mss. were purchased and transferred to the Vatican library, where our ms. is now known as Vatic. Reg. lat. 317.

It would be interesting to be able to justify the statement in Mabillon's preface, *op. cit.* p. sign. 5^{vo}: "Hinc conjicere licet, tria hæc Missalia ['Gothicum,' 'Francorum,' 'Gallicanum vetus'] ex Floriacensis Bibliothecæ distractione Romam tandem appulisse, atque duplici via istuc commigrasse cum aliis ejusdem Bibliothecæ libris," which is still further magnified into "toute la bibliothèque de saint Benoit (Fleury) a été incorporée dans celle du Vatican" in *Voyage littéraire de deux religieux bénédictins*, Paris, 1717, p. 66, and into the more recent assertion of Septier, *Manuscripts de la Bibliothèque d'Orléans*, Orleans, 1820, p. 14: "La bibliothèque du Vatican par ce moyen réunit la presque-totalité des mss. de Fleury sur Loire, que Jacques Bongars et Paul Petau s'étoient partagés à la mort de Pierre Daniel."

Unfortunately, however, Mabillon was misinformed as to the fate of Bongars' share of the Fleury mss., which led him to say that they were taken by Bongars to Strassburg, where he usually resided, that after his death in 1612 they were purchased by Frederick V., the Elector Palatine, on the advice of his librarian, John Gruter, and that after the sack of Heidelberg in 1622 they were among the mss. ("sum de praeda" is the word in the bookplate of the most valuable ones) sent by Maximilian I. to Rome in 1623 as a present to Gregory XV. (As a matter of fact, Bongars' mss. did get to Heidelberg, but not the Castle.)

Mabillon's account has been accepted by the editors of *Gallia Christiana*, Krazer, Champollion, Silvestre and others; later investigations have, however, failed to find any confirmation of it: "Es ist ein wiederholte aber durchaus unbegründete Behauptung deren Erfinder Mabillon ist" (Hermann Hagen, *Zur Geschichte der philologie, etc.*, Berlin, 1879, p. 59); "il n'y a pourtant rien de moins exact" (A. Paulin Paris, *Les Manuscrits françois de la Bibliothèque du Roi*, Paris, vol. iv (1841), p. 53). The whole of Bongars' mss. passed into the hands of Jacques Graviset, son of Bongars' friend, René Graviset; they were kept at Heidelberg in the house of Lingsheim until he could use them, and were by him left in 1632 to the city of Bern, where they still remain; cf. Hermannus Hagen, *Catalogus codicum Bernensium (Bibliotheca Bongarsiana)*, Bernae, 1875.

The following table will shew the ascertained provenance of the six ancient Sacramentaries now in the Vatican library with, if known, their respective press-marks:—¹

¹ Thanks are due to Mgr. S. Legrelle of the Vatican library for much of this information.

	<i>A. Petau</i> (A.D. 1650).	<i>Queen of Sweden</i> (1650-1689).	<i>Vatican.</i>
1. "Gothicum," "Petau," Bona ¹ ...	? 626	1456	Reg. 317
2. "Francorum," "Petau," Morinus ² ...	? 540	? 1457	Reg. 257
3. "Gelasianum," "Petau," Morinus ...	? 625	1455	Reg. 316
4. "Gregorianum R." in ? Paris, 1630-66	"non Petavianum" Vossius	1454	Reg. 337
5. "Gregorianum O." in ? Paris, saec. xvj	? 767	1275	Ott. (2, 327) 313
6. "Gallicanum Vetus," Heidelberg ³ ...	—	—	Pal. 493

In other words, none of these six mss. can be *proved* to have come from Fleury; No. 6 certainly did not. Three or four may have belonged to the elder Petau.

4. DESCRIPTION OF THE MANUSCRIPT.

The material of the manuscript is a very fine thin vellum of a colour more yellow than usual; it is remarkably free from imperfections with the two exceptions of ff. 26 and 30, the holes in which were not considered too large to make the sheets unserviceable when they were delivered to the scribes. It is due to the fineness of the vellum that in several places it is cracked or cut in horizontal lines; some of the sheets were in this state when they were written on, for the scribes have deliberately avoided writing on these cracks. A few of the leaves are worn and darkened by age and use, especially the first and the last, some words in the latter not being now decipherable. The first four gatherings and one or more gatherings at the end of the volume have been missing for a very long time, certainly for four centuries,

¹ Bona, p. 85: "quem olim fuisse aiunt amplissimi viri Petavii Senatoris Parisiensis."

² J. Morinus, *De Penitentia, etc.*, Paris, 1651, *Codicum descriptio*, p. 52: "Dominus Petavius Senator Parisiensis, qui perhumane illum nobis dedit utendum"; similarly *De sacris ecclesie ordinationibus*, Paris, 1655, pp. 261, 267. It is unfortunate that neither Bona nor Morinus gives the Christian name of Petau; both father and son were senators in the Paris Parliament. But as Morinus was born in 1591, it is improbable that he saw the ms. in the library of the elder Petau; Bona, who was born in 1609, certainly did not. We must therefore conclude that they refer to Alexander Petau, though he is not known to have added considerably to his father's collection.

³ Traube, in Dr. Burn's *Facsimiles of the Creeds*, H.B.S. xxxvi (1909), p. 31, suggests that the "Gallicanum vetus" got from Burgundy to Lorsch in the ninth century by way of one of the cloisters that had relations with Germany.

and the condition of the last page suggests that even before then the ms. had no cover.

The rest of the ms. is in a splendid state of preservation : practically the whole of the text is legible, although here and there it has required much patience and the help of the bright Italian sun to decipher what even the first editor failed to read. Unfortunately in the pontificate of Pius IX. the ms. underwent "restoration"; its original binding was thrown away and most of the leaves, in the mistaken hope that they would thus be better preserved, were covered with a very thin transparent tracing paper, which has had the effect of dulling the clearness of the illuminations and of making the text much more difficult to read ; in some places it has made it impossible to see whether some of the marks of punctuation are due to the original scribe or were added by a later corrector. Attempts have recently been made to remedy this defect by removing the transparent paper, but the process occasionally entailed the removal with it of part of the ink of the text ; hence after sixty-three leaves had been thus treated, the work has been stopped until some chemical agent has been discovered which will fix the ink.

The ms., unlike the "Gregorian" Sacramentary, ms. Vatic. Regin. lat. 337, shews many signs of use ; candle wax still remains attached to some of its pages.

For the purpose of photographing the ms., and in order to allow an examination of the whole extent of the leaves, the ms. was at my request some ten years ago loosed from its comparatively valueless binding of black cloth of the time of Pius IX. and its sheets are now carefully preserved unbound in four separate covers.

The vellum sheets are arranged hair side next to hair side, flesh side next to flesh side ; the outside leaves of each quire being hair side.

The size of the leaves as unbound is from 253 to 261 mm. (10 inches) in height, and from 168 to 176 mm. ($6\frac{3}{4}$ inches) in width : the measurements given by Delisle, *Mémoires sur d'anciens sacramentaires*, Paris, 1886, p. 69, viz., 257×168 mm., were taken when the ms. was very closely bound ; those given by Erhler-Liebaert, *Specimina codicum Latinorum Vaticanorum*, pl. 18 (261×172 mm.), followed by Zimmermann, probably represent the utmost size.

The collation of the ms. may be represented thus : v-viii^s (f. 32), ix⁷ (f. 39), x-xiv^s (f. 79), xv^{s+1} (f. 88), xvi-xviii^s (f. 112) xixⁱ (f. 119), xx-xxix^s (f. 198), xxx^{s+1} (f. 207), xxxi-xxxvii (f. 261) ^.

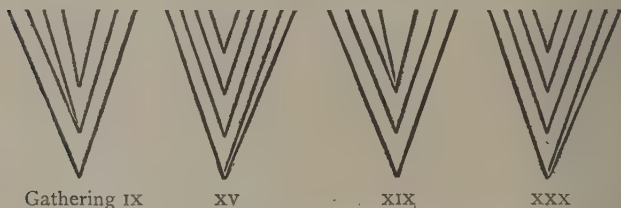
There are now 264 leaves, three of which, viz., those following ff. 155, 208 and 240 were not numbered, as they escaped the

notice of the seventeenth-century foliator; they are here referred to as ff. 155*, 208*, 240*; Delisle's number 262 neglects ff. 155* and 240*.

The sheets of vellum were given out to the scribes in gatherings usually of eight leaves, *i.e.*, four folded sheets; in their present state:

- (1) Gathering ix has only seven leaves, its third leaf being attached to the second of the original six leaves;
- (2) Gathering xv has now nine; an additional leaf having been attached to the eighth;
- (3) Gathering xix has now seven leaves; its third having been prefixed to the original third leaf;
- (4) Gathering xxx has nine, an additional leaf having been gummed to the eighth and before it, in order that a *missa* might end with the gathering.

These four gatherings may be represented thus:—



The added leaf, f. 136, at the beginning of gathering xxii, replaces the original one.

The sheets were prepared for the scribes by means of marginal prickings and lines.

The prickings were made in the usual manner, the double sheet being folded and the prickings punched in a vertical direction down the outer side of the leaf; hence the indentations on the first leaf of a gathering appear on the eighth, those on the second appear on the seventh, etc.; the evidence for this can be seen on ff. 152, 158, the first and last leaf of a gathering; these two leaves only have a double line of prickings. They were apparently made by different instruments, compass, or perforated board; at any rate they present at places a very different appearance; from f. 1 to f. 119, they are round holes; from f. 126 to f. 245 the dents are diagonal; on other leaves they are more horizontal, whilst in the gatherings xxvi, xxvii, xxx, xxxvi, and xxxvii, which were prepared for the last scribe, they very seldom appear and the scribe, even when he wrote on such prepared sheets, disregarded them altogether.

These prickings formed the guide for the two sets of dry lines which were ruled with a hard point on one (the hair) side of the leaf, viz., the vertical bounding lines and the horizontal guiding ones. The former, as a rule, do not go above or below the space intended for the script; only occasionally, especially on the first leaf of a gathering, do they extend the whole length of the page. As far as f. 119*b*, two only of such bounding lines were traced to mark where the scribes should begin and end, but in the rest of the ms. there are two sets of double bounding lines (on some pages, e.g., f. 118, very close to each other), drawn for the use of the scribe, one for the commencement of his text, the other for the limit of his initial letters. These lines leave a margin on either side of from 23 to 33 mm.

The horizontal guiding lines to form the basis of the letters, which reach to but do not touch them, are confined within the bounding lines; their number varies according to the use of the four scribes employed (see p. xxxviii); there is usually a margin at the top of about 3 cm., and at the bottom of 4 or 5 cm.

The gatherings are signed in large Roman numerals at the right-hand corner of the verso of the last page of each quire; a description of these signatures will be given later.

The colours employed will be found described in the second volume.

5. THE FOUR SCRIBES OF THE MANUSCRIPT.

In the production of the manuscript four scribes were employed; for convenience' sake they may be distinguished as A, B, C, and D.

The first portion of the manuscript, as it now stands, was written by A, whose work very probably included also the four gatherings which have been lost at the beginning of the book, and extends from fol. 1 to fol. 118*b*, save that on fol. 88, which is an inserted leaf, the hand of D has supplied the last portion of the *Missa in natale Agnes uirginis et martyris*, which A had left unfinished at the end of gathering xv.

B begins his work on fol. 119 (the last leaf of gathering xix), and the greater part of the contents of gatherings xx-xxiii (ff. 120-149) are by his hand.¹ But at several points in these gatherings the work has been taken up by another scribe, C,

¹ Fol. 136 is an added leaf (substituted for the original first leaf of gathering xxii), differing in size and texture from the other leaves. Its *recto* is blank; on the *verso* another hand (E) has written, in Merovingian script, an *Horatio post sanctus in quadragesima*, p. 57, ll. 1-11; this leaf was attached to the beginning of gathering xxii to take the place of its original first leaf.

who appears to have shared B's task, but seldom writes more than a few lines consecutively. The same conjunction of scribes appears again from fol. 208 to fol. 244; but here the major part of the work has been done by C, and B's hand appears only intermittently.¹

The distinction of these two hands has not been noticed in earlier accounts of the manuscript. Thus Mr. Edmund Bishop (*Book of Cerne*, p. 256, note 2) and E. Heinrich Zimmermann (*Vorkarolingische Miniaturen*, Berlin, 1916, p. 48) state that three scribes only were engaged in the production of the book. But the two hands seem to be clearly distinguishable. The S of C is more square, his R more round, and his P more angular than the same letters of B, and the second member of his N starts from much lower on the first member; the right-hand member of his B and R always touches the vertical line; his A never descends to the level of the guiding line, while B's invariably does so; the general *ductus* of C slopes more to the left than that of B, and his ink is browner than B's; the sign of abbreviation above C's words is rectangular, while the corresponding sign used by B is always rounded.

The remainder of the ms. is by the fourth scribe, D, whose script is more regular and graceful than that of any of the other three, and is easily distinguished from them. He has also acted as the corrector of their work, supplying omissions and rectifying errors.

All four scribes probably copied from the same exemplar. They agree with one another in their observance of the rules laid down by classical writers for the division of words: each line always ends with a completed syllable. They agree also in discarding as a rule the use of marks of punctuation, and in marking by spaces the periods or divisions of the collects, and the pauses. Within the divisions the spacing is irregular, and words are often run together. They differ from one another in several points:—

- (1) In the ruling of the pages. The gatherings ruled for A have generally 14, rarely 12 or 13 lines to a page; those ruled for B and C generally 18, sometimes 17; those ruled for D, 20.
- (2) In the amount of margin which they leave on the page.
- (3) In the size of their letters, and in the relative sizes of their large capitals and ordinary uncials.

¹ Fol. 209, perhaps originally intended to contain the title of the Mass of SS. Peter and Paul (omitted by B and supplied by D at the top of the *verso* of the leaf), has been filled up by a later hand (F) with a *Benedictio populi*.

- (4) In their use of capitals.
- (5) In their method of abbreviating words.
- (6) In giving or not giving a separate line to the titles of collects.
- (7) In the colours which they employ for the titles of feasts and for the first words of masses.

Accents are not used by any of the four scribes, save possibly in four instances. Of these, three occur in the portion written by A; the fourth is in a page written entirely by B.

6. THE UNCIAL SCRIPT.

The greater part of the ms. is written in regular, well-formed uncial letters, not as spontaneous and natural as those of the sixth or beginning of the seventh century: they shew signs of artificiality and imitation, but for their date they are clearer and finer than might have been expected.

Prof. V. Federici, in *Archivio della R. Società Romana di Storia patria*, Vol. XXVII (1904), p. 229, argues that the forms of the uncial letters A, E, O, S are so little spontaneous and so irregular in their *ductus* that they must be the product of an unpolished imitative school and much more recent than the date usually ascribed to the ms. He has apparently found no one to follow him in this view; it is easier to ascribe "imitation" than to prove it, and his rule would alter the date of many mss. which apparently must be of the seventh century. Of the four mss. in the Vatican Library which he classes together, the *Gothicum* is undoubtedly the oldest. The alphabet of the four scribes of our ms. varies considerably; that of the latest of them was probably in his view.

The only suprascript letter used is *u*, in nearly every case at the end of a line; B and C have fewer scruples than A and D as to encroaching on the margin. Though they run letters together, they never write one above the line.

Letters of a smaller size than usual, but of the same shape, are employed occasionally to save space either at the end of a line or under the line; they are also found inside larger letters in the titles or first lines of prayers and very frequently inside the large initial letters.

Unusually tall letters employed are:—

- I, in D *passim*, but (*pace* Dr. E. A. Loew, *Studia palaeographica*, Sitzungsberichte der Phil.-Hist. Klasse, München, 1909-10, p. 30), never in A, B, or C;
- S (the cursive *f*) occasionally;
- T (with short cross bar), *passim* in D, to save space at the end of a line.

The following uncial letters are conjoint at or near the end of a line:—A and U; N is joined to a following E, S or T; T is joined to a following E or R; U to a following N, NT, R, S or T.

The diphthong AE always has the two letters written separately, except in B, f. 138*b*, l. 6, "scæ" (=sancte), p. 58, l. 15; f. 139*b*, l. 14, "præsignari," p. 59, l. 8; in D, "præciosas," p. 71, l. 10, but in the two last instances the E has been added by a corrector. In other words, Æ occurs once only, by error for E, in the original script of the ms.; this is what one would have expected, for it was not until the eighth century that this conjoining of A and E, O and E began to be employed.

How far can palæography help us to ascertain the provenance of a manuscript which contains no internal local allusions? It certainly will help as to its date and, to a certain extent, as to its country; *e.g.*, the typical Durham script of the eighth century extended to its daughter houses; the so-called Laon and Corbie scripts have fairly distinct marks by which they can be recognized, though how far each school extended its limits can only be known when all its manuscripts have been classified. Again, apart from the text, the various methods of abbreviating words and the symbols employed are beginning to get localized.

But from the text alone it is at times exceedingly difficult to judge provenance, especially in the case of liturgical mss., which were frequently copied line for line, and even letter for letter, from an exemplar which may have been written two hundred years before and may have journeyed hundreds of miles from its original *scriptorium*. In mss. of uncial writing the difficulty is very great; by the seventh and eighth centuries the uncial hand was no longer a natural, it had become an imitative, one. This is specially the case with the *Gothicum*; its four copyists used a script which they would not have employed ordinarily and which they would probably not have used on non-liturgical mss. It is only when we detect the appearance of their natural hand in the margin or at the end of a prayer, to save space, etc., that we get a clearer clue; this will be seen when the discussion of the minuscule and cursive script is undertaken; hence the few examples of the natural, the native script, in the ms. are of prime importance as helps towards the discovery of its provenance.

But should the alphabet employed fail to discover the *scriptorium* of the ms., we can fall back on its ornamentation, whether in the colours employed, the designs of the initial letters, the use of a different style of letter, capital or rustic or larger uncial, for the headings or first lines of chapters and, in a liturgical ms., for the titles of feasts, of the various collects, etc. The results of

such an investigation of our ms. can only be lightly touched on here, but will be treated in detail in a later volume.

7. THE MINUSCULE SCRIPT.

This script is of that type which is now, for want of a better title, called the "ancient" or "pre-Corbie"; in other words, it is the oldest known minuscule which preceded the well-known Corbie type with its *a*, *ab*, and *l* divisions; whether it started at Corbie, or originated in the mother house of Luxeuil, we have not at present conclusive evidence; the investigation of it was undertaken, but, alas! unfinished, by the late Dr. Liebaert, and it is hoped that some future work by Professor W. M. Lindsay will elucidate it further.

At any rate, the script is decisive against any Spanish or Aquitanian *scriptorium*, quite irrespective of the amount of Spanish influence which may be found in the contents of the ms.

This minuscule script (called by Ehrensberger "Anglo-Saxon letters") is employed only for the endings of a few collects, for one *Oratio* and in one scribbling.

The scribes A and D use it for the end of a few collects in preference to the usual uncial in order to save an additional line on the page. The minuscule of D is larger and not quite so characteristic as that of A, but it is of the same calligraphic style to which Traube first gave the name of Luxeuil type, which half a century afterwards developed into the usual Corbie script. In both A and D we find the elongated stems of *d*, *h*, *l* (that of *h* bending back), the *d* written like *il* and frequently with the perpendicular stroke continued below the guiding line, the open *a* like *cc*, the *c* and *e* raised above the line and with broken backs, the long and high-shouldered *r*, the *o* pear-shaped or with its upper ends crossing each other.

The minuscule script of D can be seen in plate V of the present volume and in plate 47*a* of Zimmermann's *Vorkarolingische Miniaturen*; most of the letters appear in the facsimile of the Luxeuil Lectionary, ms. Paris B.N. lat. 9427, of about the same date as the *Gothicum*, in Sir Edward Maunde Thompson's *Introduction to Greek and Latin Palæography*, London, 1912, p. 356, and in Zimmermann, *op. cit.*, pl. 51-54, 55*a*, *b*, *c*, 57*a*.

It ought to be borne in mind, should we be tempted to assign the ms. to a Swiss *scriptorium*, that neither the minuscule of A nor of D bears any resemblance to that of eighth-century minuscule mss. written at St. Gall.

Special attention must be called to an exactly similar use of minuscule script by the original scribes of fragments I and II of

Gall. vet. (ms. Vatic. Palat. lat. 493) at the conclusion of collects on :

Frag. I, f. 10*b*, "per dominum,"

f. 11*b*, "per dominum nostrum iesum christum filium tuum,"

Frag. II, f. 12, "pater noster" and "per dominum nos [trum,]"

f. 13, "per dominum nostrum iesum,"

f. 14, "per dominum nostrum iesum christum filium."

The letters here are most remarkably similar to those in our ms., though the *p* is more broadened out and the long stroke of *f* in *fi* is looped.

A later hand has added in minuscule Merovingian script part of the end of three of the prayers written by D, viz., f. 150*b*, l. 8; p. 66, l. 4; f. 261, l. 5; p. 140, l. 24, respectively the first three and the second and third letters of *Saluator* and f. 255, l. 7; p. 135, l. 29, *quod ipse praestare*.

There are also scribbings in cursive script on f. 12, foot of the page, p. 6, l. 35 and f. 31*b*, p. 14, l. 36.

For the difficulty connected with the Merovingian scribbling at the foot of f. 31*b*, p. 14, l. 36, see the Liturgical Notes on No. 46.

The prayer inserted by E on f. 136*b*, p. 57, ll. 1-11, is entirely in cursive and is reproduced in plate VI; the script resembles that employed in charters of c. A.D. 700; cf. Ph. Lauer et Ch. Samaran, *Les diplômes originaux des Mérovingiens*, Paris, 1908, plates 21 (A.D. 692), 25 (A.D. 695), 30 (A.D. 709) and the diploma of Childebert II., in F. Steffens, *Lateinische Paläographie*, ed. 1907, pl. 26.

8. TIRONIAN NOTATION.

Tironian notation is used once only in the margin of A's pages, viz. on f. 75*b*, p. 30, n. 4; in those of D by one hand at the end of three consecutive collects, viz. ff. 252, 252*b*, 253, pp. 133, 31-33, 134, 4-6, 15, 16. Later hands added the concluding words of collects on f. 174*b*, p. 83, n. 4; f. 254, p. 134, 38, and other liturgical expressions on f. 257, p. 137, n. 2; f. 257*b*, p. 138, n. 1; f. 259*b*, p. 139, n. 2 and f. 260, p. 140, n. 1.

The interpretation of some of these passages is not easy. M. Émile Chatelain, *Introduction à la lecture des notes tironiennes*, Paris, 1900, p. 143, cites some of them as instructive examples of the difficulties caused by the employment of such notation by ignorant scribes, and in a letter dated April 13, 1914, he writes to me: "Il reste, malheureusement, des passages douteux. Avant la renaissance carolingienne on se permettait beaucoup de fantaisies dans l'emploi des notes tironiennes." He has, with his colleague, M. Paul Legendre, favoured me with his reading of

all the passages in this notation in the ms., and I have also had the valuable assistance of Dom J. Christophe Gauthey, Abbot of St. Mary Magdalene, Marseilles, now at Chiari, Brescia, who had himself consulted M. Legendre on them. Shortly before this work went to the press Professor L. Schiaparelli of Florence spent much time for me in working out the interpretation of the more difficult passages. Without the kind assistance of these masters of the subject, part of the notation would have remained a dead letter.

In places where the interpretations differed, liturgical tradition has had to weigh in the balance, especially in the last two instances. I felt that my reading as given on p. 139, n. 2, and p. 140, n. 1, must have been what the scribe meant to write, though he expressed himself inaccurately.

The passages which have given most trouble are:—

- (1) f. 174*b*, p. 83, n. 4, written in large rough letters by a scribe whose hand does not appear elsewhere, apparently in the syllabic system of this notation. M. Chatelain reads it *E* or *En-me-re-tor*, with the last sign badly formed. The first sign may, however, stand for some word beginning with *c*, and the whole was evidently intended for the words "cui mereto," which occur in the ms. at the end of a *Contestatio*.
- (2) f. 254, p. 134, ll. 38, 39. The first sign is undoubtedly for "quem"; for the second, which begins with *m*, M. Chatelain suggests *m . . . riis* or *m . . . rit*, possibly "merueris" or "monueris." Dom Gauthey thinks that, as the end of the sign is cut off, we may read "maiestatem," a word which finds its natural place at the end of an *Immolatio*.
- (3) ff. 257*b*, 260, pp. 138, n. 1, 140, n. 1. These two additions resemble each other, and probably represent the same liturgical formula in two different forms. The words which are clear are "Pax," "domini nostri iesu christi et omnium sanctorum sit semper uobiscum." In the first instance the words "nostri iesu," "et omnium sanctorum," "uobiscum" are either cut off by the bookbinder or omitted by the scribe. The difficult signs are those for :
 - (a) "fidis"; alternative suggestions proffered were: "festis," "festiuitatis," "felicitas" (the word may be preceded by "et"), but the two symbols employed are exactly those used in the Madrid *Notae* for the two syllables *fi* and *dis*.
 - (b) "karitas"; all the authorities consulted suggested

"karoli," the sign being almost identical with that used in the *Commentarii tironiani* for that word. It must be owned that some reference to Charles Martel near a collect for Christian peace would be very interesting, but the liturgical parallels (see note in vol. ii) seem to leave little doubt that "karitas" was intended, though scarcely written; the same symbol I have found for "karitas" in G. Schmitz, *Commentarii notarum tironianarum*, Lipsiae, 1893, Tav. 57, n. 56.

9. MARKS OF ABBREVIATION.

The extent and the form of the abbreviations used by the scribes of a manuscript must be taken into account, for they frequently give a clue as to its date and *scriptorium*. The copyists of our ms., being a calligraphic one, make a very sparing use of abbreviations, except in the usual *Nomina sacra*; as a rule they write each word in full, but at or near the end of a line they endeavour to spare space and, in words of frequent occurrence and of well-known meaning to such as used the Sacramentary, especially at the end of collects, etc., they employ what Professor W. M. Lindsay calls "capricious curtailments of words"; as an example of such he cites, in addition to some from our ms., Munich, clm. 4542, f. 185: "Qui ui[uis] et r[egnas] cum pa[tre];" Munich, clm. 6330, f. 6^v: "qui ui[uis] et reg[nas] in s[aecula]"; Turin ms. D.V. 3, f. 43: "qui ui[uis] et reg[nas]."

The mark which denotes abbreviation, whether by "suspension," *i.e.* the suppressing of the ending of a word, or by "contraction," *i.e.* the omission of letters in the middle of a word, is a short horizontal stroke over the syllable affected; the shape of this stroke varies according to the individual custom of each scribe; there was evidently no invariable rule for this in the *scriptorium* where the ms. was written. As a rule this stroke is finished off at each end by a slight curve or hook which is either waved or angular, *i.e.* with a short diagonal line ascending to the right at the beginning and descending to the left at the end.

The four copyists have each their own particular way of writing this sign: A uses both a horizontal stroke and a wavy one; B, the rounded form; the ends of C's are markedly angular; D very seldom uses the sign; when he does it is frequently after, not above, the letter, but in his minuscule script, *e.g.* on f. 172, l. 10, he employs a somewhat curved diagonal line. The miniaturist who inserted the coloured letters and coloured initials in the pages written by B and C uses for this purpose either a wavy line or a sign which is not found elsewhere in the ms., *viz.* a horizontal line with a reversed

round bracket at each end ; this sign is one of those used by the copyist of the main portion of *Gallicanum vetus*.

This sign, when applied to the *Nomina sacra*, occurs in any position in the line, but for other abbreviations it is found with very few exceptions only at the end of a line, where it is applied to the end of a word or of a syllable when the word is carried on into the next line ; occasionally it is placed not immediately above but after the last letter, in order to fill up the line, e.g. "peccatorum," f. 135*b*, "principem" and "caliginem," f. 151*b*, and the end of lines 6, 17 and 18 of f. 258, a practice which is derived from the original use of this symbol ; cf. L. Schiaparelli, *Note paleografiche*, Firenze, 1915, p. 272.

According to Professor W. M. Lindsay, *An Introduction to Latin textual emendation*, London, 1896, p. 90, n. 1, the earliest sign for an abbreviation was a horizontal stroke ; to represent an omitted *m* this stroke was finished off as described above ; an omitted *n*, according to him, was shewn in any part of a line, an omitted *n* only at the end of a line, or, according to his later statement in *Notae Latinae*, Cambridge, 1914, p. 342 : "in ancient majuscule at the end of a line the letter *m* is often expressed by a suprascript stroke, but only when *m* ends a syllable."

According to Traube, *Vorlesungen*, I, p. 139, n. 4, whilst the Spanish represented the omission of *n* by a horizontal stroke, and that of *m* by such a stroke with a dot over it, other scripts (uncial and semi-uncial) had the stroke for *m* and *n*, and also the stroke with a dot under it for *m*.

In our ms. this stroke with the dot over it represents the omission of *n*, but with a dot both above and below it, the omission of *m*. Exceptions to this rule will be found in the second volume.

Dots or commas as signs of abbreviation at the end of a word are only applied to the syllables *-bus* and *-que*.

A diagonal line with a short horizontal one to the left of its head, the "downward cross-stroke symbol" of Professor W. M. Lindsay, *Notae Latinae*, p. 361, stands in the ms. for final *-um*, usually after *r*, once for final *ia*.

10. MARKS OF PUNCTUATION.

The only marks of punctuation which have been reproduced in this edition are those which were indisputably inserted in the manuscript by the original scribes ; such marks as were added by later correctors are scattered so sporadically over the ms. that no good purpose would have been served by their retention here ; all of them are, however, registered in the second volume.

Each of the four copyists had a different system, if system

there were; but the careful way in which they grouped together and separated from each other the clauses in a collect, etc., practically represents to the eye the necessary pauses in the recitation or recitative. With their method may be compared that of the kindred manuscript, the St. Augustine on papyrus, where each sentence ends either with a full point or a short void space.

Whenever the full point is used, it is usually but by no means invariably a middle one; *i.e.* it is placed in the middle of the space occupied by the letters; in the printed text it appears in its usual modern position at the bottom of that space; from its very irregular use, however, it is clear that the scribes had no intention of representing the *distinctiones* of Latin grammarians. Whenever it is found in the ms. it is invariably of the same colour, black or red, as the word which it follows.

There are no colons or semicolons, no accents, no marks of interrogation, no hyphens at the end of lines and no special signs for quotations.

The marks of punctuation inserted by later correctors are more numerous and more varied. It must be admitted that it is not easy at times to decide whether a sign is by the original or by a later hand, especially where the thin paper covering does not allow a clear view as to the colour of the ink. In the second volume will be found a register of all the later marks of punctuation.

The irregular punctuation affected by scribes E and F is reproduced in the printed text.

II. CORRECTIONS AND ADDITIONS.

Very few alterations were made in the text of the ms. by the original scribes and there are very few erasures; a few words or letters have been inserted by them or by some later corrector above the line or in the margin; at times it is impossible to say whether they are by the first hand or not. All such corrections are recorded in the footnotes to the text and in the second volume, where they are divided according to the scribes, A, B, C or D, and also subdivided according as the correction is marked by a deleting dot or dots in the text and in the correction.

Early additions have been made in fourteen places, two of which are in Merovingian script; in addition, in five places the words "usque" or "usque hic" have been inserted by a later copyist.

Insertions were made in the sixteenth and seventeenth centuries to draw attention to the theological expressions in the manuscript, and crosses added above the text.

All these later insertions are registered in the second volume.

12. DATE.

Internal evidence, provided by the inclusion of a *Missa* of St. Leodegarius, points to A.D. 678, the year of his martyrdom, or A.D. 681, that of the translation of his body, as the earliest possible date at which the manuscript could have been written, and the expression in No. 429: "unde post multae reliquiae floruerunt in galleis" requires the lapse of a certain time after his death. We know, however, that the cult of this saint commenced very shortly after his death; hence the end of the seventh century, though the earliest possible date of the manuscript, is possible. It is ascribed to the seventh century in *Paléographie musicale*, vol. v, p. 47, and by Dom G. Morin in *R.B.*, vol. xxxi (1914), p. 328; Mgr. L. Duchesne, *Origines* etc., p. 152, says, "it cannot be earlier than the final years of the seventh century." This is the verdict of previous critics, e.g. Krazer, *op. cit.*; Adalbert Ebner, *Quellen und Forschungen . . . Missale Romanum im Mittelalter, Iter Italicum*, Freiburg im Breisgau, 1896, and such is the latest published opinion, that of the University of Louvain, *Seminaire historique*, 1912, p. 422.

The manuscript is ascribed to the eighth century by Mabillon, by H. Ehrensberger, *Libri liturgici Bibliothecae Apostolicae Vaticanae manu scripti*, Friburgi Brisgoviae, 1897, by L. Bethmann in Pertz, *Archiv*, etc., xii, 274, by M. Émile Chatelain, *Uncialis scriptura codd. latt.*, Paris, 1901, pars prior, Pl. XLIIIa and by Dom Leclercq, *Dictionnaire d'Archéologie chrétienne et de Liturgie*, vol. i, c. 3210 to the beginning of the eighth century.

None of these assigns any other reason for their dating than the character of the script and the occurrence of the S. Leodegarius Mass.

L. Delisle, *Notice sur vingt mss. du Vatican, Bibliothèque de l'École des chartes*, xxxvii (1876), pp. 477-480, ascribes it to the beginning of the eighth century and not later, as the manuscript has all the characteristics of the Merovingian epoch, and, both taken as a whole and in many details, is very like the Lectionary of Luxeuil, ms. Paris. B.N. lat. 9427; the palæographical grounds for the date of this latter ms. are, however, by no means clear.

A careful examination of the ornamentation has led the latest writer on pre-carolingian miniatures to assign it to c. A.D. 700; cf. E. Heinrich Zimmermann, *Vorkarolingische Miniaturen*, Berlin, 1916, pp. 48, 169.

The only modern critic who is not satisfied with this consensus of opinions is V. Federici, *Miscellanea di Paleografia, Archivio della R. Società Romana di Storia patria*, vol. xxvii, Roma, 1904, p. 229, who, for reasons which have been given on

p. xxxix, considers the script much more recent than the date usually assigned to it.

How late in the eighth century the manuscript could have been copied is a more difficult question. The internal evidence provides at least six passages which may perhaps help us.

But before examining this evidence, a word of necessary caution must be here inserted as to its value. Liturgical works abound in expressions copied from older manuscripts which portray a condition of affairs proper to their ancestors, which had long died out when the copy was made. A reader of the *Leonianum* might be led to infer that when that ms. was written, probably in the seventh century, the Church was surrounded by numerous pagan bodies, whilst the *Gothicum* leads us back to a time of persecution, when Christians were "*captivitibus elongati, carceribus detenti, metallis deputati*" (p. 70, ll. 17, 18). The careful student must judge by the *latest* historical trace and not be led out of his way by references to past history, copied *verbatim* from the exemplar of the manuscript.

1. Nos. 351, 352, the *Oratio* and *Collectio in sancto Gregorio*, the Station Church in the Rogation Procession, contain the expressions: "*intercedente summo antestete nostro et diuinorum capacem Gregorio*" and "*summi apostolici patris nostri Gregorii.*" Deferring for the present the consideration as to whether this St. Gregory was any local bishop and taking it for granted that he is Pope Gregory the Great, A.D. 590-604, it may be doubted whether such expressions could well have been composed or written or recited without explanation during the pontificates of Gregory II. or Gregory III., A.D. 715-741.

2. If the Station Church of St. Martin, p. 99, l. 30, was (accepting the hypothesis that our manuscript was written for Autun) the church of St. Martin in that city, we know that it was destroyed in A.D. 731, and the ms. must have been copied before that date.

3. Inferences drawn from references in collects to the temporal rulers of a country are often misleading, as such expressions are frequently retained long after they were historically true; as an instance of this Le Brun, *op. cit.*, vol. iii, diss. iv, art. ii, p. 236, on account of the prayer "*pro Christianis regibus*," ascribed the *Missale Francorum* to A.D. 768-777, the date of the joint reign of Charlemagne and Carloman; but unfortunately the word "*regibus*" in the ms. is added by some reviser over the words "*imperatoribus nostris*," a relic of the Eastern empire. In this connexion the note in the edition of Neale and Forbes, p. 186, should be studied; according to this, *Gal. vet.* was used in a country governed by several Christian kings who were at war with heathen adversaries, whilst in the *Gothicum* the kings

are opposed to the Church. The latter statement is not quite accurate, for it speaks of "terrores imminentes," p. 99, l. 33; it describes a state of affairs where the wars of kings and consequent troublous times are described as hindering the prosperity and peace of the country: it prays for "temporum quietem, regum pagabilitatem," p. 81, ll. 37, 38; its *Oratio pro pace regum*, No. 246, has "ut nobis populo suo pacem regum tribuere dignetur ut mitigatis eorum mentibus requies nobis congregacionis istius perseveret," and No. 247: "da regum culmini religionis prosperitatem et pacis ut nobis regno tuo caelesti in terris adhuc positus liberius liceat deservire." All these expressions speak of kings in the plural, not of a single king, and once, p. 80, ll. 10, 11, an expression is used: "pro salute regum et exercitu eorum," which, taken strictly, implies one army under two or more kings.

4. Attention has recently been called to the occurrence in the *Gothicum* of a custom then existing of reciting publicly the names of the offerers of the oblations, Nos. 15, 53, 74, 84, 119, 160, 172, 177, 182, 188, etc., etc. This practice was forbidden by Charlemagne in A.D. 789; cf. Edmund Bishop, *Observations on the Liturgy of Narsai*, Texts and Studies, vol. viii. No. 1, Appendix, p. 99.

5. Should either Autun or Narbonne be accepted as the place where the ms. was composed, it must be remembered that both these cities fell into the hands of the Saracens before the end of the first quarter of the eighth century; Autun was taken in 725, Toulouse, Narbonne, and Carcassonne between 720 and 725. The same argument applies to Luxeuil, which was seized in A.D. 731, and was for fifteen years after that date without an abbot.

6. We must also take into consideration the date at which Gallican sacramentaries began to go out of use. By the end of the seventh or commencement of the eighth century the influence of the Roman ("Gelasian") missal was beginning to be very strong in France; cf. Bäumer in *Historisches Jahrbuch* (Görres), xiv, p. 242 sq. By a hundred years after the writing of the "*Gothicum*," Gallican sacramentaries were practically non-existent; in A.D. 830, Hilduinus, writing to the Emperor Louis, speaks of "antiquissimi et nimia pene uetustate consumpti missales libri continentes missae ordinem more gallico" (*P.L.*, cvi, col. 16, 17) and Charles the Bald could only find out what the Gallican liturgy was by asking priests from Toledo to represent it. Our ms., however, was written for the use of a living rite and not as a material for research.

The verdict of palæography points to about 700 as the date of the script; according to Professor W. M. Lindsay the horizontal line as the abbreviation mark for a medial (not a

final) *m* does not appear before the end of the seventh century and is then restricted, with a few exceptions, to *Nomina sacra*. According to M. Émile Chatelain, *Uncialis Scriptura*, the seventh century is indicated by the thin parchment, the shape of the *a* and the good *l* of scribes B and C; on the other hand, the eighth century seems called for by (i) the quire signatures being placed to the right and not the centre of the bottom of the last leaf of each quire¹; (ii) the bad orthography and specially the substitution of *e* for *i* and vice versa, and (iii) the occurrence of a few semi-uncial letters.

All these points being taken into consideration, the date of the ms. may fairly be ascribed to the end of the seventh or the beginning of the eighth century, and if one were pressed to name any one quarter of a century it would be between A.D. 690 and 715, with a preference to the earlier rather than the later part of that period.

The date of the writing of our ms. and that of the compilation of the archetype from which it was mainly copied are very different matters; if the source of this archetype is Burgundy, the absence of any notice of St. Sigismund († 523) would suggest that the local part was already compiled before that date.

13. PROVENANCE.

The ms. is clearly French, not Italian; the use of *ci* for *ti* by the fourth and last scribe for the soft sound of *ti* is quite decisive on this point.

Until lately all modern writers on this subject were unanimous in calling it the Sacramentary of Autun; so M. G. H., *Script. rer. merov.*, v, 255: "Sacramentario ecclesiae Augustodunensis quod Missale Gothicum olim appellabatur"; L. Delisle, *Mémoires de l'Institut national de France. Académie des Inscriptions et Belles Lettres*, xxxii, p. 69; L. Traube, in Dr. A. E. Burn's *Facsimiles of the Creeds*, Henry Bradshaw Society, xxxi, p. 6, "connected with the diocese of Autun"; *Paléographie musicale*, v, 162; Dom G. Morin, *R.B.*, x (1893), p. 438; E. Chatelain, *Introduction à la lecture des notes tironiennes*, Paris, 1900, p. 143; *Seminaire Historique*, Louvain, 1912, p. 422; E. Heinrich Zimmermann, *Vorkarolingische Miniaturen*, Berlin, 1916, p. 50: "der Kodex für die diözese von Autun geschrieben ist."

Traube seems somewhat uncertain as to its provenance; in his *Nomina sacra*, whilst on pp. 232, 233, 235, 256, 261, he speaks of it as the Autun sacramentary, on p. 152 as the so-called Autun sacramentary, he also refers to it on p. 189 as the

¹ It may be permitted to doubt the universal application of this canon of M. Chatelain.

so-called Merovingian sacramentary, and on p. 255 as a South-French sacramentary.

Dom Morin's latest words, *R.B.* xxix (1912), p. 182, xxxi (1914), p. 327, are very distinct in favour of an Autun provenance, but Dom Wilmart in the earlier volume, whilst on p. 149 he writes : "s'il est vrai que le *Missale Gothicum* a été composé en Bourgogne, ce qui paraît extrêmement probable," admits on p. 381, "c'est une pure conjecture qu'il a été rédigé en Bourgogne et dans le ressort d'Autun."

The Autun provenance was not, however, the verdict of the earliest editors of the manuscript ; both Tomasi and Mabillon considered that it came from Narbonne ; modern writers for palæographical reasons ascribe it to the school of Luxeuil.

Before examining such internal evidence as the ms. can produce, we must remember to keep in mind two facts :

(i) That the ms. and its ancestors, immediate or remote, may have been written at widely different places, and that the ms. before us may have been transcribed in a *scriptorium* far away from the place where it was intended to be used ; such examples of copying mss. for use elsewhere abound in the early middle ages ; hence judgments passed from an examination of the script of the ms. can only point to the place where it was written but are valueless as to its exemplar, unless we are fortunate enough to find traces of the one in the other ;

(ii) Our ms., perhaps more than any other Sacramentary, is the result of accretions ; its composition, the order of its *Sanctorale*, and the place of the individual *missae*, shew that, though it may be a faithful copy of its exemplar, that exemplar is the result of the fusion of three or four different books ; it is really a collection of *libelli* or individual *missae* passed on from church to church ; hence the local references in any one *missa* can only prove the provenance of that particular *missa*, for in another part of the ms. we may find equally strong arguments in favour of a very different provenance.

The existence of such *libelli* seems proved by the fact that, with rare exceptions, the copyist C never writes *ci* for *ti*, except in two masses, those of St. Maurice and St. Leodegarius, which are evidently derived from a separate source which retained this orthographical mark.

The internal evidence as to provenance is afforded by :

- (i) the *Sanctorale* ;
- (ii) the place of the Rogationtide Stations ;
- (iii) the terms applied to kings and bishops ;
- (iv) the orthography and script of the manuscript.

(i) The *Sanctorale* contains, in addition to feasts of universal recognition, such as those of Our Lady and the Apostles :

(a) Roman martyrs : Agnes, Cecilia, Clement, John and Paul, Laurence, Hippolytus, Cornelius (with Cyprian) ;

(b) French local saints : Ferreolus and Ferrucio, Symphorian, Leodegarius, Saturninus, in addition to Martin and Maurice

(c) one Spanish saint, Eulalia.

As none of these local saints ever found acceptance in the early Roman kalendar, we are justified in ascribing the composition of the Sacramentary to some place in the kingdom of Gaul or its neighbourhood. But a more careful examination reveals that the two localities suggested by the *Sanctorale* are the extreme east and the extreme west of Gaul ; Burgundy is the home of SS. Ferreolus and Ferrucio, of St. Symphorian, of St. Maurice and of St. Leodegarius ; the S.W. of France and Spain that of St. Saturninus and St. Eulalia ; St. Martin being universal. Hence we have two localities to choose from ; but, as stated above, they are not necessarily incompatible ; if we allow that the ms. could have been copied in one place but intended for another.

Taking these saints one by one :

(i) St. Symphorian. The *Missa* for his feast, Nos. 414-418, appears in no other Gallican Sacramentary and looks as if it had been originally composed in a place where he either suffered martyrdom or was held in special honour. There runs through the whole of it an intimate connexion between the Saint and the petitioners : "etsi non pari agone certantibus similis fortitudo," p. 115, l. 26 ; "similes (=similis) nos fides martyrio copulet quos tempus passionis in stadio non reliquit," p. 116, ll. 2, 3 ; "in cuius nos sollempnitate confortat uel ratio manifesta rerum," p. 116, ll. 30, 31 ; besides this, there is one expression, which does not occur elsewhere, which seems to refer to him as very closely connected with the place where the *Missa* was composed : "præciosum peculiaremque nobis beatum Sinfurianum martyrem," p. 116, ll. 20, 21. He was buried in A.D. 179 near the place of his martyrdom at Autun ; an oratory, "memoria," was erected in the fourth century over his tomb two kilometres north of that city and a church was built there by St. Euphronius in A.D. 421 ; his relics were transferred to a new tomb there by St. Leodegarius towards the end of the seventh century.

(ii) SS. Andochius and Benignus, "beatos patres Andochium Benignumque," p. 117, l. 1, were apparently the earliest founders, "patres," of the Christian community at Autun, and a hospice under their patronage was built there by Queen Brunhilde.

(iii) St. Leodegarius. The *Missa* for his feast, Nos. 425-431,

contains details of his persecution which seem to have been written by an eye-witness, and there is a strange use no less than five times of the word "saeculum": "praesentis saeculi," p. 120, l. 24; "per istius saeculi aerumnas," p. 119, l. 18; "in hoc saeculo," p. 120, l. 8; "saeculi huius," p. 120, l. 21, which may possibly have a local as well as a temporal meaning. The words of the *Immolatio*, No. 429, "reminiscentes talem pastorem," p. 120, l. 36, can hardly have been composed by one who did not live at Autun; the Saint is here invoked as a pastor still living in the immediate memory of and among his people. The expression in it: "unde post multae reliquiae floruerunt in galleis (= Galliis)," p. 120, ll. 34, 35, would come naturally from a writer in the diocese of Autun which was not privileged to keep his body after his death. St. Leger, bishop of Autun, after much persecution was put to death at Sus Saint Léger in the diocese of Arras between 678 and 680, most probably in 679; his body was translated in 681 to S. Maxent at Poitiers, where he had previously been abbot, and eventually in 683 buried there. It is true that he was imprisoned at Luxeuil in 675, but the expressions in his *Missa* are more appropriate to his diocese than to his prison.

His life and miracles were recorded within ten years of his death by a monk of the abbey of St. Symphorian at Autun, where a chapel was dedicated in his honour about the same time; cf. Pitra, *Hist. de St. Léger*, etc., Paris, 1846, p. 396; one of his early successors in the see of Autun, Ansbertus, on his death in 696, left all his property to the mother church of St. Nazarius, to the suburban monastery of St. Symphorian in Autun, and to the oratory of St. Leodegarius built under it, which already had "quatuor matriculos qui ad ipsum oratorium domni Leodegarii deserviunt." There are two versions of this will: "ad oratorium sancti Leodegarii qui subtus sanctum Symphorianum constructus esse videtur," so Mabillon, *Annales Ordinis S. Benedicti*, Paris, 1703, I, app. p. 703; *M. G. H. Scriptor. rerum meroving*, V, p. 255; or "qui sub habitu Symphoriani c. e. v.," *Gallia Christiana*, vol. iv (ed. Paris, 1728), Instrum. Aeduen, col. 43. Pardessus, *Diplom.*, II, 237, prefers the former; Pitra, *op. cit.*, p. 396, leaves the question open: "on lui bâtit un oratoire voisin de la basilique de Saint-Symphorien."

(d) The Mass for the Feast of SS. Ferreolus and Ferrucio, Nos. 363-367, is unique in Gallican *liturgica* and does not contain any clearly local expressions. Their cult was, however, practically restricted to Burgundy and to monastic houses founded from Burgundy. These, brothers by birth and in martyrdom, reputed disciples of St. Irenaeus, were put to death and buried half a league to the north of Besançon. The

occurrence of a *Missa* for their feast supports a Burgundian rather than a strictly Autun origin of our Sacramentary, for the reference to the popular pilgrimage to some spot outside the gates of Autun, cited by Pitra, *op. cit.*, p. 206, as a commemoration of them there for more than fifteen centuries, savours more of the special pleader than of the strict historian.

(e) St. Maurice. His *Missa*, Nos. 419-424, and especially its *Immolatio*, No. 423, is replete with localisms and strange latinity, e.g. "cum tantis," p. 118, l. 20; "et . . . inimici," p. 119, l. 1; "persecucione sonus," p. 118, l. 20; it is here only in the ms. that we come across the typical phrase "dei populus," p. 118, ll. 22, 26, 32, and such variations of the spelling of the name of the place of martyrdom as "acauninsebus," p. 117, l. 29; "acauninsium," p. 111, ll. 1, 10; "agauninsium," p. 119, l. 3. The clause in the *Immolatio*: "Factus est sacer ille agauninsium locus per suffragia martyrum salus praesentium praesidium futurorum" can apparently have been written only near the place where they were specially honoured, St. Moritz (Agaunum) in the Valley of the Rhone, but in the Burgundian kingdom; hence it is no far-fetched inference that we are dealing with the *libellus* of a *Missa* sent out from that place.

(f) There remains only St. Martin, the apostle of the Gauls, whose Mass, Nos. 472-476, curiously sandwiched in between the *Commune sanctorum* and the *Missae dominicales*, witnesses to its having been sent at some time or other as a *libellus* to the place where the exemplar of our Sacramentary was originally drawn up. Its language, however, is similar to that used in other Gallican and Gelasian collects and it contains only one phrase: "patris nostri Martini," p. 128, l. 33, which might be of value as a clue to the provenance of our ms. The superlative phrases applied to him: "summo uiro," p. 100, l. 6; "praedicandi ac uenerabilis sacerdotis," p. 129, ll. 2, 3; "apostolica uirtute," p. 129, l. 37, are general terms which could have been written anywhere in France, where from the earliest times he was regarded as first in honour after the apostles and held in universal esteem, (e.g. in the ancient diocese of Lyons there were ninety parish churches and chapels dedicated in his honour, and in the middle of the nineteenth century over 100 parishes in the diocese of Autun bore his name), and where he was called "patronus" even in churches built in honour of another saint.

The expression "patris nostri" has been, rightly or wrongly, called in as a witness for the Autun provenance of our ms. by French writers of the last century. Thus J. Gabriel Bulliot, *Essai historique sur l'abbaye de Saint-Martin d'Autun*, Autun, 1849, p. 43, argues that as St. Martin consecrated an altar to SS. Peter and Paul in the heathen temple at Autun which

afterwards became the abbey of St. Martin, founded at the end of the sixth century, he is rightly in our "Autun" missal spoken of as "the father of the monks of St. Symphorian." A similar argument appears in a disquisition on the Autun rite, published in the records of the *Congrès archéologique de France*, Caen, 1847, pp. 231-262. It must be remembered, however, that whilst St. Martin of Autun was tenanted by benedictine monks, St. Symphorian was served by canons.

On the inference which may be drawn from one of the Rogation Station churches being dedicated to St. Martin, see p. lvi.

There are, however, some non-French saints to whom special references are made :

1. St. Stephen : "nobis eius peculiare praesidium tribue," p. 8, l. 10 ; "da nobis diem natalis eius honore praecipuo celebrare," p. 8, l. 20. Should these bear witness to some local tradition, there may be a reference either to (i) Autun, where St. Étienne l'Estrier (cf. p. lvi) adjoined the primitive cemetery where the early bishops of Autun were buried (the Vatican or the St. Callisto catacomb of Burgundy), or to (ii) Besançon, whither relics of St. Stephen were carried in the fourth century ; cf. *Catal. codd. hagiog. Bruxell.*, 1886, i, pp. 75, 76.

2. SS. Peter and Paul. It will be noticed that f. 209 was originally left blank ; it is the only page in the ms. which was not occupied by the original script of one of the four scribes. This is so remarkable a fact that one is tempted to divine a reason for it. It is the page before the mass of SS. Peter and Paul ; the title of that mass was not inserted by B, but was subsequently added by D at the top of f. 209b on seeing that it lacked its title. Is it not possible, if not probable, that the original intention of B was that he or his miniaturist should fill the whole of f. 209 with the words "Missa sanctorum Petri et Pauli" in large letters and possibly an elaborate surrounding or arcade of some sort, in fact to treat this title in the same way as that for Easter Day on f. 169b ? One may hazard the conjecture that the church or monastery for whose use the ms. was written was dedicated to the two chief apostles, and we must be on the look-out to see which of the various claimants for that honour happen to be dedicated to SS. Peter and Paul. The expression "populum tuum cum sanctorum apostolorum tuorum petri et pauli patrocinio supplicantem," p. 106, ll. 22, 23, supports this theory, as does also "apostulum tuum illum . . . patronum," p. 109, ll. 3, 4, if, as seems likely, that *missa* is connected with St. Paul.

(ii) *The Churches of the Rogationtide Stations*. Here we have again to face the question whether the Rubrics in our ms. are not copied *totidem verbis* from an exemplar written for another

place. Here we have in order: *Collectiones in rogationibus per diversa loca sanctorum. In Sancto Petro nunc. In Sancto Paulo. In Sancto Stephano. In Sancto Martino. In Sancto Gregorio*; Nos. 343-352. It will be noticed that the procession did not stop, as in the "Gregorianum" for Roman use on April 25, "*ad sanctum Valentinum*," "*ad Pontem Molbi*," "*ad crucem*" (Gg. Wilson, p. 70), but in a different "locus (not 'ecclesia') sancti, etc."

The language of the Rubrics in *Gal. vet.* is exactly similar, except that there the word "nunc" precedes "in Sancto Petro," the station at St. Paul's is omitted, and there are two additional *orationes* "in quo loco volueris," with the particular Saint's name left blank; a sign that that Sacramentary could be used, and in fact was intended for use, in other places with different station churches. It looks as if both mss. were copied immediately or remotely from one exemplar: "Unde colligere licet, has orationes fuisse communes, non loci alicujus peculiaris, ad quem haec Missalia pertinuerint," Mabillon, *De liturg. gallic.*, p. 376, note a.

The localities in our ms. coincide, but with the exception of St. Paul and St. Gregory, with the topography of Autun. On this the following works may be consulted:

Edme Thomas († 1660), *Histoire de l'antique cité d'Autun*, Paris, 1846, with map of that city c. A.D. 1660.

J. Gabriel Bulliot, *Essai historique sur l'abbaye de St. Martin d'Autun*, Autun, 1849.

Bulletin monumental, Tom. xviii (1852), pp. 365-8.

Anatole de Charmasse, in *Mémoires de la Société Éduenne*, Ap. II, 1878, taken from the Journal *L'Autunois*.

Idem, *Notice sur un sacramentaire ms. de la Bibliothèque du Vatican*, *Mémoires de la Société Éduenne*, 1879, pp. 477-483.

J. B. Pitra, *Histoire de St. Léger, etc.* Paris, 1846.

A. Longnon, *Géographie de la Gaule au VI^e siècle*, Paris, 1878. *Revue de l'Art chrétien*, 1904, pp. 279-285.

Dom Cabrol, *Dictionnaire d'Archéologie chrétienne et de Liturgie*, sub voce *Autun*.

From these we learn that outside and within 1200 metres of the Porte de St. André at Autun, there were in the eighth and ninth centuries the following buildings:

- (1) The Abbey of St. Symphorian;
- (2) The cemetery ("polyandron") of St. Pierre de l'Estrier, or de l'Estrée, *via strata*; the burial place of the first bishops of Autun, mentioned by St. Gregory of Tours;
- (3) St. Stephen "de l'Estrier";
- (4) St. Martin, an abbey of benedictine monks founded at the end of the sixth century.

If we take it for granted that the monastery of St. Symphorian was the place for which the ms. or its ancestor was written, the churches or oratories of St. Peter, St. Stephen and St. Martin, would naturally be the places where the procession stopped, the starting place, St. Symphorian, naturally not being inserted.

Dom Morin, *R.B.*, xxix (1912), p. 180, is so convinced that he writes, "On sait qu'une des raisons décisives en faveur de l'origine autunoise du *Missale Gothicum* est tirée des églises ou oratoires indiqués comme lieux de stations aux processions des Rogations."

The expression "nunc" in the rubric has been taken to mean that whilst at some earlier date the clergy of St. Symphorian extended their procession into the town, they were now restricted to the churches outside the walls. "Sous l'administration de Saint Léger, les moines de Saint-Symphorien furent ramenés à une clôture sévère. Cette réforme les obligea de faire quelques changements à leur cérémoniel, de restreindre le cercle de leurs sorties, même pour les saintes litanies et d'assigner aux processions des Rogations de nouvelles stations plus rapprochées." Pitra, *op. cit.*, p. 206.

It may, however, very seriously be doubted whether the word "nunc" which appears in two other rubrics of our ms. and in eight places in *Gal. vet.*, used in quite different connexions, is not simply a direction to the copyist of the ms. Cf. vol. ii.

Dom Morin, *R.B.*, xxix (1912), p. 168 *sq.*, has an ingenious theory as to the Autun Rogation stations. The Munich ms. 6430, copied for use at Freising, provides for stations "in S. Petro," "in S. Stephano," "in S. Martino," but for "in S. Gregorio" it substitutes "in S. Maria." The last station he conjectures to be the monastery of S. Mary at Autun which was founded between A.D. 591 and 600 and he conjectures that by the time when our ms. was written the station there had been transferred to a church or oratory of St. Gregory, but that in the Munich ms., written for Freising, which had no church of St. Peter or of St. Martin, the local peculiarities of its French exemplar, older than *Go.*, were reproduced.

Our ignorance of the existence of any oratories of St. Paul and of St. Gregory at Autun is not necessarily fatal to Dom Morin's theory, for traces of them may eventually be found; but it is curious that, so far as can be ascertained, no writer on Autun history or topography has as yet mentioned any such.

We must of course not confuse these Gallican Rogationtide Processions, instituted by Mamertus, bishop of Vienne, c. A.D. 470, and made obligatory on all Gaul by the Council of Orleans in A.D. 511, with the Roman *Litania major* on 25 April. In Dom Morin's account of the *Liturgie et Basiliques de Rome*

au milieu du vii^{ème} siècle, R.B., xxviii (1911), p. 296, as revealed by the *Comes* of ms. Würzburg th. fol. 62, there is no mention of any Rogation ceremonies; apparently they did not get to Rome until the pontificate of Leo III. (798-811) and then the clergy went on the Monday from Sta. Maria Maggiore to the Lateran, on the Tuesday from Sta. Sabina to S. Paolo and on the Wednesday from Sta. Croce to S. Lorenzo fuori.

In view of the difficulty caused by the apparent absence near St. Symphorian at Autun of any sacred places dedicated either to St. Paul or to St. Gregory, and by the fact that the same station churches are found with certain omissions and variations in two other Gallican liturgical mss., it is well to enquire whether the origin of such stations may not be found elsewhere and whether they may not possibly be derived eventually from Rome.

There were at least three monasteries at the back of the basilica of St. Peter, referred to in the Council held there by Gregory III. in 732, viz. those of SS. John and Paul, St. Stephen and St. Martin; cf. *Liber pontificalis*, ed. Duchesne, I, 422, l. 30. Mgr. Duchesne (p. 241) thinks that the order in which they are there mentioned may depend on their relative dignity and antiquity, but the plan of St. Peter's by Alforano made in 1591 (Duch., p. 192), where they are marked respectively *b*, *h*, *a*, shews that, starting from the right, they follow their topographical order. These three monasteries are also referred to, though in a different order, in *Liber pontificalis* (ed. Duchesne), I, 484, n. 58; II, 22, 23 and (with the exception of St. Stephen's), II, 130, ll. 3-5.

If we follow the itinerary round St. Peter's, we arrive, after the monastery of St. Martin, at a group of buildings, part of which was the Hospital of St. Gregory, mentioned in the *Lib. pontif.*, *op. cit.*, I, p. 520, n. 81, marked *gg* in Alforano's plan, exactly where "in porticu" pilgrims would have to turn to the left to return to the basilica. This was the "xenodochium ubi ex peregrinis ad limina apostolorum confluentibus tredecim ad mensam quotidie per pontificis ministros suscipiuntur" (*op. cit.*, I, 526), in commemoration of St. Gregory's thirteenth angelic guest.

There is a later tradition (*op. cit.*, I, 520, n. 81) that its chapel or part of it adjoining the oratory was called Sancta Maria dei Virgarii. It was very close to this spot that modern archaeological research has located the *diaconia* of "S. Maria foris portam beati Petri apostoli in caput portici" with a hospital connected with it. It has been objected that this S. Maria is some distance away from S. Gregorio and that it stood where the obelisk of Nero's circus is now placed in front of St. Peter's; but, even so, here could well be the last "statio" before the pilgrims returned to their "schola," which was probably slightly to the south of it.

It may at least be permitted to venture the conjecture (i) that some French pilgrim to the Eternal City in the sixth or seventh century, lodging as he would do in the immediate vicinity of St. Peter's, took part in some such itinerary, official or unofficial, round the Basilica and described it on his return home; (ii) that the names of the local Roman martyrs John and Paul easily and naturally got transformed into those of the apostles Peter and Paul; and (iii) that the last *statio* could be truthfully described either as "in S. Gregorio," as in *Go.* ("summo antistite nostro," "summi apostolici patris nostri," p. 110, ll. 17, 24), or as "in S. Maria" as in the Munich ms.

No other Gallican Sacramentary or *Comes* names any other *stationes* for the Rogation processions, nor does it appear necessary that any church should observe any other than its own local circle, but it is possible that in some ancestor of *Go.*, common to it and to *G.V.* and *Clm.* 4130, this reminiscence of Roman topography was in various ways retained.

This is of course pure conjecture, but it should be borne in mind as a rival theory to the prevalent one of an Autun provenance, and it has in its favour the expression, "fundator ecclesiae," p. 98, l. 33, applied to St. Peter, specially appropriate to Rome.

(iii) The terms which are applied to the rulers of the country have already been referred to, p. xlix; they are applicable to all parts of France, but probably more appropriate to the kingdom of Burgundy. The havoc made on the Church in France by civil war, referred to several times in the ms., was practically a permanent event during Merovingian times, when the country was continually divided up among the sons of a deceased king; the period of about A.D. 575, the war between Sigebert and Chilperic, is characterized by St. Gregory of Tours as a more violent church persecution than that of Diocletian, and the prayer for "requies nobis congregacionis istius," in the *Oracio pro pace regum*, No. 246, would be very appropriate for Luxeuil at the end of the seventh century.

The ms. makes no mention of any pope or of any bishop: the *Exultet* on Holy Saturday contenting itself with a prayer for clergy and people, "cum patre nostro beatissimo uiro *illo*," p. 69, l. 14. It would appear then not to have been intended for the secular clergy. The expression just cited: "nobis congregacionis istius," seems only applicable to a religious house; but on the other hand there is no mention either of monks or canons or of any abbot of either. This may be due to the general character of the Sacramentary, the details of which could be filled up to suit the needs of the place which used it. This vagueness well fits in with the peculiar rule of the great abbey of Luxeuil;

originally strictly Columbanian, it gradually adopted parts of the Benedictine rule, though it was not until the end of the ninth century that all traces of the original Irish monasticism disappeared there. Its branch houses, however, very early became benedictine, the more severe rule being found impracticable. Even at Autun, the officiants in the monastery of St. Symphorian are termed in Ansbert's will (cf. p. liii) "clerici" or "fratres," never "monachi," though "sub religionis habitu."

Our ms. stands alone among early Sacramentaries in always adding "famulae" after "famuli"; cf. p. 69, l. 13; "fratribus et sororibus nostris," p. 70, l. 17; p. 71, ll. 17, 32; p. 72, ll. 9, 21. This looks as if it had been intended for use in some religious house for both sexes; such were by no means infrequent in the seventh and eighth centuries, and many of the daughter communities founded from Luxeuil were of this character; e.g., Chelles, Faremoutier, Jouarre, Marchiennes, Nivelles, Laon (St. John), Lure, Remiremont, Soissons (Notre Dame), Strassburg (St. Stephen).

(iv) Such evidence as the orthography of the ms. affords will be discussed in the third volume.

No certain deductions can be drawn from the latinity of the ms., which only reveals such forms as were universally current in France at the time it was written. The one word which might afford some clue is the adjective "romensis," p. 141, l. 14, originally the Spanish form of "romanus." On this word, cf. Traube, *Abhandlungen der hist. class., München*, vol. xxi; Bd. iii, 727; A. E. Burn, *Facsimiles of the Creeds*, H. B. S., vol. xxxvi, London, 1909, p. 29, and Dom G. Morin, *R.B.*, xxxi (1914), p. 329. It occurs in our ms., in the *Missale "Bobiense,"* in ms. Gotha, memb. I, 85 (Murbach canons of c. A.D. 800, cited by Martene), and in ms. Verona LII (50), a ms. from Burgundy of the same date; with these exceptions the existence of this form of the adjective has only been noticed in mss. of Spain and of S.W. France (Narbonne, Arles, Albi, etc.); it evidently spread from Spain to Burgundy, but did not get into France proper until the eighth century. Hence its occurrence in our ms. is not decisive, for S.W. France and Burgundy are the only two possible *scriptoria* of our ms.

The two other words which give the appearance of being local patois: "estan," p. 110, l. 15, which has been cited as a Spanish symptom, and "zonay," p. 14, n. 1, are equally indecisive; the former is due to a corrector of the ms., the latter may be either Gothic, Hebrew, or Irish; cf. the notes on these words in the second volume.

No inference as to provenance can be drawn from the forms in Tironian notation, cf. p. xlii, nor from the Merovingian script,

cf. p. xli ; a detailed examination of the palæography of kindred manuscripts will be found in the second volume.

There is another argument in favour of Autun which for a time found favour ; it first appeared in an article by M. l'Abbé Devoucoux, *L'ancienne liturgie du diocèse d'Autun* in *Congrès historique de la France*, etc., Paris, 1878, p. 246 : "Le nom de Missale Gothicum [added on the first page of the manuscript] s'explique par l'influence des traditions visigothes unies à celles des Burgundes, sous l'influence de la fille d'Anathagilde. Au commencement du ix^e siècle le conté d'Autun fit partie de l'Aquitaine, et les contes de cette ville, abbés commendataires de S. Symphorien, portent d'ordinairement le titre de marquis de Gothie" ; in other words, that the title given in the fifteenth century to the Sacramentary is its traditional name, and goes back to the Counts of Autun, who in the ninth century were lay abbots of St. Symphorian, and, for a short time, "Marchiones Gothiae."

This argument is summarily rejected by M. Delisle, *Bibliothèque de l'École des chartes*, xl (1879), p. 142¹ : this title was used temporarily by three persons in the ninth century, and could not in the fifteenth have had any historical meaning. It is far more reasonable to suppose that the title "Missale Gothicum" refers to some traditional belief that it represented a rite used generally in the Gothic occupation of the S.W. and S.E. of France.

Another argument advanced by Charmasse, Devoucoux, and Pitra in favour of the Autun provenance is founded on the similar zoomorphic ornamentation (fishes and birds) in our manuscript and in ms. Autun 3, written in the year 754 ; Delisle, *op. cit.*, rejects the argument on the ground that the original provenance of the latter ms. is unknown ; "Vossevio," where it was written, is not Oberwesel, which had no monastery, but the fact that it was copied for the abbess of St. Mary and St. John at Autun suggests that it was written in that neighbourhood. But as a matter of fact such zoomorphic designs are common to all Merovingian mss. of the time and cannot be cited as a proof of an Autun *scriptorium*.

Should we be driven to think that the arguments in favour of an Autun provenance are irresistible, to which church or monastery should we assign it ? The cathedral of St. Nazaire seems excluded by the absence of any *Missa* for his feast, and the expressions in many of the collects seem to imply that it was written for a religious house. The abbey of St. Martin was strictly benedictine, but St. Benedict's name does not occur in the ms. ; that of St. Symphorian was served, so far as we can

¹ "Le titre de *Missale Gothicum* ne saurait avoir le sens que M. de Charmasse est porté à lui attribuer."

ascertain, by canons or clerks of the Lateran, who are described as "clericos vel fratres" and never as "monachos." The latter were, however, not held in favour by St. Leodegarius, who barred them from serving in the cathedral; yet in our ms. both St. Symphorian and St. Leodegarius are held in special honour.

Should we follow previous commentators and decide for the abbey of St. Symphorian, we shall have to reconcile the Sacramentary with the letters on the Gallican rite ascribed to St. Germain of Paris, formerly abbot of that house. Unfortunately the two have little common ground; the Sacramentary is practically all text and no rubrics; the treatise is a description without liturgical text. The position of the *Pax* seems to differ in the two mss.; this question will be treated in the third volume, when the Gallican rite is described.

On the whole, it may be agreed that, whilst there is much to be said for the Autun provenance of our ms., the question cannot be regarded as definitely settled. One has but to glance at such a work as Cardinal Pitra's *Histoire de St. Léger*, etc., Paris, 1846, to see how slight are the foundations for the Autun theory and how, in the then current way of making history, everything is forced in to accord with the theory; thus on p. 204 he claims that the four chief monuments of Gallican *liturgica*, viz., the *Missale* (= "Gothicum"), the *Pontificale* (= "Missale Francorum"), the *Rituale* (= "Miss. Gallicanum vetus") and the *Ceremoniale* (= St. Germain's treatise) form a liturgical cycle belonging to one church, Autun, to one date, the seventh century, to one bishop, St. Leger, and that of these four, one, the *Ceremoniale*, never left Autun; but the ascription of the last work to St. Germain is very doubtful, and the ms. itself was written four hundred years after his time.

Three facts seem strongly against Autun: (i) the script is unlike that of Autun mss. of the time¹; (ii) the varied spelling of the name Leodegarius in No. 429 would seem unaccountable at Autun within a few years of his death; (iii) the absence of any notice of St. Nazaire, the patron of the cathedral, which was consecrated in 542.

We seem to be driven to assign the compilation and the writing of the ms. to some place outside Autun which had received from that city the two *libelli missae* for the feasts of St. Leger and of St. Symphorian.

If we may take it for granted that, though the archetype of parts of the manuscript may have been written for Autun, the ms. itself cannot be proved to have come from there, we must go

¹ The ascription to Burgundy (Autun) by M. S. Tafel in *Revue Charlemagne*, II (1912), p. 105, of mss. Autun 20, Montpellier (Ville) 3, Vatic. Regin. 316, and Bodleian Douce ms., f. 1, has not found acceptance with palæographers.

farther east into Burgundy to discover its *scriptorium*. This was the frequently expressed opinion of Dr. Liebaert of the Vatican Library, whose premature death has robbed liturgiology of one of its most promising and zealous devotees. Burgundy has been hinted at not obscurely by others, *e.g.*, by Dom Wilmart, *R.B.*, xxix (1912), 149: "extremely probable"; whilst Luxeuil, the oldest and most famous monastery in that kingdom, has been suggested as the *scriptorium* by one whose knowledge of early mss. gives much authority to his opinion, viz., Prof. W. M. Lindsay, *Notae Latinae*, Cambridge, 1915, p. 481: "probably written at Luxeuil."

Two other palaeographical experts, Professor Traube and Dr. E. A. Loew, agree in calling the minuscule script of *Gothicum*, "of the school of Luxeuil." This does not necessarily mean the same thing as the *scriptorium* of Luxeuil, for the absence of a single trace of insular marks in the script or the decoration of the ms. or in its abbreviations or its orthography would seem decisive against its having been written there, unless we can, with Traube, believe that every tradition of its Irish origin could have disappeared within a hundred years of its foundation. In its daughter houses, of course, Irish traces would vary according to the nationality of their monks. The influence in script, as in other respects, of that Columbanian foundation had very early spread far and wide. Perhaps no monastery ever had so many daughter houses as Luxeuil, the richest, the most important, and the most celebrated religious house in Gaul, which by the end of the seventh century numbered six hundred monks within its walls.

The Irish monks of St. Columbanus, its original founder, were born wanderers and colonizers; they evangelized the North and the East of France as far as the Vosges and Alsace, Switzerland, South Germany and North Italy; it is now known that it is due to them that the Gallican Liturgy found its way into Freising in Bavaria between the years 716 and 730; cf. *R.B.*, xxix (1912), p. 183.

Unfortunately we have very few mss. which can be said with certainty to have been written or kept in that abbey; cf. L. Delisle, *Le Cabinet des mss. etc.*, ii, p. 380; its library was dispersed in the early Middle Ages, and we know of no press-mark or catchword by which we can recognize its mss. The British Museum has two, but of much later date than our ms., and they are in Carolingian script, viz. add. 21914, *Smaragdus*, of the tenth century, and add. 21917, *Vitae Sanctorum*, of the end of that century; the Bodleian has one, ms. Bodl. Add. A. 173, ascribed by Libri to Luxeuil, part of a Gregorian Sacramentary of the end of the ninth, of similar script; in the Phillipps Library at Cheltenham (Libri sale, A.D. 1859, No. 139) is a

Commentary of Bede, of the eighth; the Bibliothèque Nationale of Paris has at least five: ms. 10863, *Patristica*, of the ninth century, palimpsest over *Vitae Sanctorum*, now practically illegible, of about A.D. 600; ms. 14086, a Luxeuil Kalendar of the eighth century; ms. 9427, the Luxeuil Lectionary of the end of the seventh; ms. 1205, *S. Augustini Epistolae* of about 700¹, and ms. 13246, the so-called Bobbio Missal of the beginning of the eighth, which has been credited to Luxeuil by some scholars. One has crossed the sea to America, the Homilies of St. Augustine, formerly at Troussures, dated A.D. 625; there is the *Astronomica* of Boetius of A.D. 1004, ms. Berne, 87, and there were possibly two Luxeuil mss. of later date in the Baron Marguery's sale at Paris in 1857, one c. A.D. 900, the other a century later. The catalogue of Libri's sale in 1859 stated that two other mss., which cannot now be located, came from Luxeuil, viz. 356, a Gospel book of the ninth century, and 495, a book of Homilies of the eighth; but Libri's statements as to provenance, etc., are so rash that little credit can be placed in them.

Zimmermann, *op. cit.*, pp. 167-180, from the artistic point of view, assigns to our ms. with thirteen others the *Schriftheimat* of Luxeuil, but that title must clearly be taken in a very wide sense.

Hence as a matter of fact we have only three or four mss. reputed of Luxeuil origin, now at Paris, whose script can in any way be used to compare with our ms.

The Luxeuil *scriptorium* must therefore be regarded as uncertain; though its founders and original few monks were Irish, it was largely peopled from the adjoining country and the teachers in its writing school may have been almost entirely French or Burgundian. Traube went so far as to say: "Columban's monastery in France is distinguished from his Italian in that the Irish element has had no effect whatever on the character of the script, which remains Gallic" (A. E. Burn, *Facsimiles of the Creeds*, p. 30). The Irish and Columbanian tradition very quickly gave way to local and benedictine influence both at the mother and the daughter houses. If we look among the latter for the *scriptorium* of our ms., our choice is very extended, for by the date when it was written, Luxeuil had founded or peopled a very large number of monasteries; e.g. in *France*: Arras (St. Vedast*), Chelles§, Corbie+, Faremoutier§, Fontenelle+, Jouarre§, Jumièges*, Hautvillers+, Laon (St. John)§, Marchiennes+§, Nevers (St. Mary)†, Nivelles+§, Pavilly†, Peronne+, Rebais+, St. Bertin, St. Blandin+, St. Fiacre, St. Josse+, St. Maur des Fossés+, St. Riquier, St. Valery, Soissons (St. Medard), (St. Mary§), Therouanne, Troyes (Moustier

¹ Cf. Traube, *Abhandlungen* . . . München, xxi, p. 702.

l'abbé)+ ; in *Burgundy and the Vosges*: Besançon (St. Peter+, St. Paul, St. Mary†), Bèze+, Flavigny+, Lure+§, Moutier Grandval+, Remiremont+§ ; in *Switzerland*: Chur, Dissentis, St. Maurice, St. Ursanne+, St. Gall and, indirectly, Reichenau+, whose founder, St. Pirminius, "de occidentali parte," may have been a Burgundian; in *Germany*: Ebermunster, Ettenheim, Marmoutier+, Romainmoutier+, Seckingen†, Strassburg (St. Stephen), Wissembourg+ and, indirectly, Murbach+*.¹

[In the above list, + = patrons St. Peter or SS. Peter and Paul; * = with relics or chapel of St. Leger; §, monastery of nuns; †, monastery of monks and nuns.]

The limits of the script of Luxeuil extended to the North as far as Treves; to the North-East to Fulda and Weissenburg; to the East to Murbach, Chur, Reichenau and Würzburg; to the South-East to Ivrea and Verona; to the South-West to Flavigny and Noirmoutier; and to the North-West to Beauvais, Soissons, Paris, Corbie, Arras.

Its *liturgical* influence, judging by the monasteries where the "Laus perennis" of St. Maurice was carried on, extended beyond Luxeuil to Chalons, Dijon, Paris, Remiremont, St. Riquier and Soissons.

The *Sanctorale* of our ms., so far as it can be used as a means of comparison, accords fairly well with what remains of the Luxeuil Kalendar of the same date, now Paris B.N. ms. 14086, the latest transcription of which is printed in the *Dictionnaire d'Archéologie chrétienne etc.*, iii, c. 2927.

The three *scriptoria* most closely connected with Luxeuil which suggest themselves as the possible home of our ms. are Besançon, Corbie, and Murbach. The early ninth-century Litany of Besançon, reprinted in Mabillon, *Veterum Analectorum*, Paris, 1676, tom. ii, p. 682, contains the names of five of the French martyrs for whom a *missa* is provided in *Miss. Gothicum*, viz. Saturninus, Symphorianus, Ferreolus, Leodegarius, Mauritius, but we have no ms. written there as old as ours.

Corbie, founded from Luxeuil by Queen Bathilde in 662, after it had become benedictine, has also some claims to be considered; its patrons were SS. Peter and Paul, and its two other chief churches were those of St. John and St. Stephen ("nobis eius peculiare praesidium tribue," No. 26); the script of our ms. is at least fifty years earlier than any known one written at Corbie, and the marks of abbreviation are not identical, but the few examples of Merovingian minuscule in it may well be the beginning of the well-known later Corbie script. It is true that our ms. cannot be identified with any one in the eleventh-

¹ Cf. Dom J. M. Besse, *Les Moines de l'ancienne France*, Paris, 1906, pp. 270-281.

century catalogue of the mss. of Corbie, but that catalogue contains no *liturgica* which may have been kept in the Treasury as out-of-date curiosities, not to be used.

The date, A.D. 727, of the foundation from Reichenau of the abbey of Murbach in Alsace under the patronage of B.V.M., SS. Peter and Paul, St. Michael and St. Leger, is probably later than the writing of our ms.; were it not, there are reasons which could assign it to this abbey, "le milieu cosmopolite mais spécialement irlandais" (R.B., xxxi (1914), p. 330, note), which claimed to possess the head of St. Leger and termed him their chief patron.

Dr. Loew (*Studia palaeographica, Sitzungsberichte der Königlich Bayerischen Akademie—Phil. hist. Klasse*, 1910, 12 Abhandlung, p. 49) points out how French mss. probably served as models for the Swiss: "historical and graphic considerations suggest Burgundian influence. Further investigation may disclose relations between Luxeuil and Chur or some other Swiss centre." We may eventually find that our ms. was written to the E. and not to the W. of Luxeuil.

Should we seek some Burgundian foundation outside Burgundy, the great abbey of St. Germain at Paris suggests itself; its first three abbots came from Autun; it possessed relics of the Burgundian saints Ferreolus and Ferrucio and Andeolus, and had an oratory dedicated to St. Symphorian.

Poitiers, though intimately connected with Autun in the middle and end of the seventh century (St. Leger, the nephew of the Bishop of Poitiers, was educated and buried there), seems excluded by the absence of any *missa* of St. Hilary.

The earliest editors and commentators on the ms.: Bona, *Rerum liturgicarum*, Paris, 1682, Lib. 1, cap. xii, §. 6, Mabillon, *De liturgia gallicana*, Paris, 1685, p. 174, assumed from its contents that it was written for Gauls living under Visigothic rule in Septimania or Novempopulania: "vetus Missale Gallicanum præsertim Galliæ Narbonensis, Gothorum Hispanicorum regno olim subjectæ" (Mabillon, *op. cit.*, p. 175) as contrasted with the "Gallicanum vetus" and the "Bobiense," which, according to them, were more purely Frankish. Hence for more than two centuries Narbonne was reputed its *scriptorium*; in favour of this opinion are the traditional title of "Missale Gothicum" applied to it in the ms., and the inclusion in its Sanctorale of the feasts of St. Eulalia of Emerita and of St. Saturninus of Toulouse in a mass full of local expressions including "nobis speciali devotione præcipuum," "pacificata plebs," No. 127.

A further argument, not without considerable weight, is provided by the most striking similarity of script and decoration of another ms., the well-known St. Augustine on papyrus and

vellum, now divided between Paris, Geneva and Petrograd; the resemblance between the two mss., the almost absolute identity of script, is so clear that we are justified in ascribing them both to the same *scriptorium*, and hence we cannot here neglect the consideration of the provenance of the sister ms.¹

Mabillon, *De re diplomatica*, ed. Paris, 1681, p. 35, speaks of the St. Augustine as "quondam ecclesiæ Narbonensis, nunc vero penes illustrissimam dominam de Phimarcone asservatur"; Montfaucon, *Bibliotheca bibliothecarum manuscriptorum nova*, vol. ii, p. 1123, has: "Hic ms. liber olim fuerat ecclesiæ S. Justi Narbonensis, atque ut videtur, ad ecclesiæ istius usum scriptus"; cf. also H. Bordier, *Restitution d'un ms. du sixième siècle* in *Études paléographiques et historiques sur des papyrus du VI^{ème} siècle*, Paris, 1866. The Fimarcon family claimed to have succeeded to the Viscounts of Narbonne, who from time immemorial had been the patrons of its cathedral. But Dom A. Wilmart, in *R.B.*, xxix (1912), p. 148, who assumes that the *Missale Gothicum* and the St. Augustine were written at the same time in Burgundy, has endeavoured to reject the Narbonne *provenance* of the St. Augustine on the ground that this family tradition is a fable because the two families were not united until a marriage in 1499. This contention, however, is not conclusive; the ms. may have been a family treasure, in which case we can scarcely believe that the original ms. would have been divided, as it certainly was in the sixteenth century, or it may have come from Fleury after the sacking of that house as, in all probability, did the Geneva portion which was purchased from the heirs of Alexander Petau in 1720.

The latest light on the subject is afforded by ms. add. 5479 of the Cambridge University Library, a ninth-century copy of the exemplar from which the St. Augustine was transcribed; we have no evidence where it was written, but about A.D. 1700 it belonged to the benedictines of St. Mihiel in Lorraine; this is a slight confirmation of the theory of a N.E. French *scriptorium* of the papyrus, and the later addition in the Cambridge ms. of neums of the so-called Metz notation would point to the E. rather than the S.W. of Lorraine.

Other arguments against a S.W. France origin of the two mss. are: (1) the use of papyrus; all the existing manuscripts (not documents) on papyrus come apparently from North Italy and Lyons, whither the material was easily shipped from Egypt, though we have evidence of papyrus being granted to Corbie in A.D. 716 by royal decree apparently for charters;

¹ In considering this ms., one must bear in mind the addition in Irish on f. 53.

(ii) the absence of any definite Spanish elements in the orthography of *Miss. Goth.*; *quu* for *cu*, e.g., "consequuta," p. 61, l. 11, "persequutorem," p. 46, l. 26; p. 47, ll. 21, 23, are the only instances; this does not in any way affect the question as to the Spanish origin of certain prayers; see, e.g., the Liturgical Note on No. 98.¹ A Spanish *provenance* seems excluded by the insertion of the Rogation days in the ms.; these were not observed in Spain until after their adoption by Rome.

It is curious that Dom G. Morin's latest view as to the provenance of the "Bobbio" missal, *R.B.*, vol. xxxi (1914), p. 332, suggests as its "emplacement primitif, une extrémité paléographiquement peu connue du territoire franc" such as Narbonne and Septimania; in other words, that the "Bobbio" hails from where the *Gothicum* was once supposed to have been composed; this theory will not hold good for the *Gothicum*, the script of which is not a practically unique and unknown one like that of the "Bobbio," but belongs to a well-known type of which no example has as yet been credited to the S.W. of France, except, as above, the St. Augustine.

To sum up in one sentence the provenance of our ms.: it is a copy of a Gallican sacramentary made in Burgundy, probably at Luxeuil or some daughter house, or even further East in Switzerland, for general use in Gaul from an archetype which also served for part of the *Missale Gallicanum vetus*, incorporating part of an Autun sacramentary (if we think the evidence of the Rogation stations conclusive for Autun) and *libelli missae* from Spain, S.W. France, and Rome.

¹ The likeness to the ornamental miniatures and quire signatures in Spanish mss. referred to by V. Federici, *Archivio della R. Società Romana di Storia patria*, vol. xxvii (1904), p. 219, as evidence of Spanish origin, is very slight, and not to be compared with that of mss. of the Luxeuil School recently published by E. Heinrich Zimmermann.

The following collotypes of six pages of the ms. have been selected as representing the four chief scribes of the ms. and the Merovingian minuscule and cursive employed; they are of the same size as the ms. itself.

Plate I, fol. 31*b*. Scribe A.

- | | | |
|----------------------|---|---------------------------|
| II, „ 134 <i>b</i> . | „ | B. |
| III, „ 218. | „ | C. |
| IV, „ 250. | „ | D. |
| V, „ 180 <i>b</i> . | „ | D, Merovingian minuscule. |
| VI, „ 136 <i>b</i> . | „ | E, Merovingian cursive. |

PLATES.

PLATE I. Fol. 31^b. Scribe A

DATA IN TERCENTIS NOG. 20
AD PRONOUER SOLLE
NITIA ET AETERNITATE
PERCEPIMUS DONA PER DONA

MISSA IN NATALIT



SQVICINIER



SPIN-ACQU-RO-RO

TO-AN-QU-RO-RO

MARTYR-AN-TOR-RO-RO

TO-AN-BAS-QU-RO-RO

hottet wult
paußet bittet lobet

PLATE II. Fol. 134^b. Scribe B.

In quoniam in nemine inueniuntur
tates nostras et prosonas
dissimiles per arduum accessu

LEMMIS SÆLEVNII



MINIPTENSSE

priterneos quisebo
minem concedisti ut

mediorum temporum inueniuntur

hic compendit in omni
ad caelestia dona propinquus
Praestata quae somnus visus
per inlicitos appetitus de
dulci tantum in ista regione
civibus sic per alia monia
munere distulit et praemi
taia suscipit et humanita
tis

PLATE III. Fol. 218. Scribe C.

EXIMIOUS VENERABILIS LAUREN
 TIUS VICTORIAE PALMAM IN TERTIIS
 ACCEPTORUM MERITUM QUOD DEBU
 IT POENAE SUBIRE VICTORIAM MERE
 RETUR AETERNAM CONSEQUERE PER CHRISTUM

NISINNAL^{NUM} SU^{NUM} LAURENTI^{NUM}

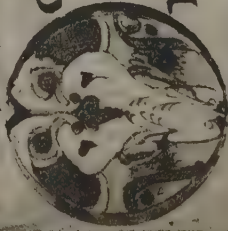
MARTYRIS

CATHOLICUS VITAE VISITA

penus semper terrarum ad
est uonssollemnitatis hodi
ernae Et edesiae xidius de
gloriosam magnis in passio
ne uenit, uident conceptus Be
nignus aspira Augementum
mionides Tantamentis

PLATE IV. Fol. 250. Scribe D.

IMISDOMINIS



om̃ip̃s d̃s diricenos Inu
am̃usticiae ut haec ce
ramus Et illa coctemus
qũtibi In die iudicii excusa
re possimus p̃ coll.

nam̃ ensam̃ tremendam que
pietatis tuae clemenciam
om̃ip̃s d̃s supplices exoramus
Ut auct̃ ioh̃is uniuersam

DISCERNENDUM QUID DISCRIMINUM
SAECULARIUMQ; DISCRIMINUM
TEMPORALIUM DISCEDANT AT
Q; IN ECCLESIA TU A CATHOLICA RELI
GIONIS SEMPER MANEAT IN LIBA

ET AD DEVOTIO P. POSTERIORI
VIDETIS NOMINIB; RECENSITIS

DILECTISSIMO D. M. PIETATIS ET MI
SERECORDIAE DIPRAECIMOR

PLATE V. Fol. 180b. Scribe D.
(With the last line in Merovingian minuscule script.)

SED TESTIMONIUM OSCULI QUOD
PER PERFECTIONE MAN SUAE PA
CIS INPENDITUR NULLA DE INCEPS
SIMULTATIS FRAUDE FRUSTRE
TUR SAT IMMO

EST REDIGNUM ET IUSTUM EST
UNI ANIMES ET CONCORDES
OMNI POTENTE OMNIM PROPU
SIUS DI PRAECARE CUM UNICO
FILIO EIUS DOMINI HUIUSMODI SALUA

am secunda liberavit amor
te quando sancius est
suscepit super cruce per ipsu
terocamus omni p'sds uide
siam tuam augeas in fide
todia in spe protegas in ca
ritate et sacrificia nostra
libens suscipere digneris
cum clori et honore saluam

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PLATE VI. Fol. 136b. Scribe E.

IN ORACIO POSSES INQUAER
MSERVUM COMITUM CONDIDIT
 ET ADIT QUI HUMILITATE DE
 GNUS INIUS DE DEGNUS ET
 INDI DE DEGNUS ET INDI
 HUMILITATE DEGNUS ET
 DEGNUS ET INDI DEGNUS
 INDI DEGNUS ET INDI
 DEGNUS ET INDI DEGNUS

[illegible]

*Other reproductions of pages of the ms. of the "Missale Gothicum"
can be examined in :*

- f. 136b. F. Ehrle et Paulus Liebaert. *Specimina codicum latinorum Vaticanorum*. Bonnae, 1912, Tab. 18.
- f. 169b. A. Ebner. *Quellen und Forschungen*, etc., *cit. sup.*, p. 430, where by an error it is stated to be a reproduction of *Gal. vet.*, ms. Vatic., Palat. lat. 493.
- f. 170. Muratori. *Liturgia Romana vetus*, *cit. sup.*, Vol. I, between col. 140 and 141. [The lithograph facsimile, from a drawing furnished by P. Bianchini, is inexact. The sign at the end of l. 2 should be the abbreviation mark for *m*, and none of the three *t* accurately represent those of the manuscript.]
- f. 229b. L'Abbé M. Marius Besson. *Antiquités du Valais*. Fribourg (Suisse), 1910, Pl. XXVII.
- f. 252b. Émile Chatelain. *Uncialis scriptura codd. latin.* Paris, 1901, pars. 1, Pl. XLIII^a (the latest hand, D).
- ff. 6, 7b, 31b, 32b, 140b, 158b, 169b, 187b, 216. E. Heinrich Zimmermann, *Vorkarolingische Miniaturen*, Berlin, 1916, Pl. 44d, 45a, b ; 46, 47.

MS. VATIC. REGIN. LAT. 317.

¹MISSALE GOTHICUM¹

[ORDO MISSAE IN UIGILIA NATALIS DOMINI
NOSTRI IESU CHRISTI.]²

[1] /COLLECTIO POST NOMINA [fo. 1a

GRata tibi sit domine quaesomus hodiernae festiuitatis 5
oblatio Ut tua gratia largiente per haec sacrosancta
commercia in illius inueniamur^a forma in quo tecum est
nostra substantia Spiritibus quoque carorum nostrorum
tribue ut mortalibus segregati coetibus litteris mereantur
conscribi caelestibus Praesta per dominum nostrum iesum 10
christum filium tuum qui tecum uiuit dominatur³

[2] /COLLECTIO AD PACEM [fo. 1b

DA nobis quaesomus domine ut sicut adoranda filii tui
natalicia celebraturi ⁴ad hodiernis uigiliis⁴ in confessione 15
tui nominis praeuenimus sic eius ⁵munere capiamus sempi-
ternum⁵ Et dirigere dignare angelum pacis qui oscula
nostra puris sensibus inligata conectat Nosque tibi ab omni-
bus peccatorum maculis expurgatos adiungat. per coaeternum
tibi iesum christum filium tuum dominum nostrum

[3] /⁶IMMOLATIO MISSAE. [fo. 2a 20

Dignum et iustum est uere dignum et iustum est nos
tibi gratias agere domine sancte pater omnipotens
aeterne deus Amanda pietas Tremenda uirtus Uene-
randa maiestas Qui hanc noctem uenturam toto orbe uene-
randam caelorum gratulatione et terrarum remuneratione 25
angelica exultatione ditasti Ut nascente in carne domino
nostro iesu christo filio tuo superiora pariter /et [fo. 2b
inferiora gauderent Aspice nunc familiam tibi supplicem

¹—¹ Added by a 15th cent. scribe.

² Two Missae for Advent (as in *Galic. Vet.*), and at least the *Praefatio* and 30
Collectio of this *Missa* are now missing from the MS.

³ *desunt quaterniones* 4, added at the foot of the page, 16th cent. script.

⁴—⁴ ? *ad hodiernas uigilias* or *om. ad* ; *ab hodiernis uigiliis*, *omn.*

⁵—⁵ *munera c. sempiterna.*

⁶ *Sursum*, added at the top of the page.

^a Cf. Phil. ii, 6.

Conserua populum tuis laudibus personantem Et superuen-
 turae noctis sollemnitate ita peruigiles redde ut sinceris
 mentibus domini nostri percipere mereamur natalem uen-
 turum In quo inuisibilis ex substantia tua uisibilis per
 carnem apparuit in nostra Tecumque unus non tempore 5
 genitus non natura inferior ad nos uenit ex tem-
 /pore natus Per cuius natiuitatem indulgentia [fo. 3a
 criminum conceditur et resurrectio non negatur Merito
 itaque omnis terra adorat te et confitetur tibi sed et caeli
 caelorum et angelicae potestatis non cessant laudare 10
 dicentes SANCTUS SANCTUS SANCTUS

[4] COLLECTIO POST SANCTUS

U Ere sanctus uere benedictus dominus noster iesus
 christus filius tuus manens in caelis manifestatus in
 terris ipse enim ¹priedie quam pateretur¹ 15

[5] /POST MYSTERIUM [fo. 3b

H Aec facimus domine sancte pater omnipotens aeterne
 deus commemorantes et celebrantes passionem
 unici filii tui iesu christi domini nostri qui tecum uiuit et
 regnat cum spiritu sancto in saecula saeculorum. 20

[6] ANTE ORATIONEM DOMINICAM

H Is praecibus te deus pater omnipotens deprecamur
 quibus nos dominus noster iesus christus filius tuus orare
 praecepit. dicens Pater noster.

[7] /POST ORATIONEM DOMINICAM [fo. 4a 25

L Ibera nos a malo omnipotens deus et custodi in bono
 Euacua nos uitiis et reple uirtutibus Et bona
 nobis tam praesentia quam aeterna concide per
 dominum nostrum iesum filium tuum

[8] BENEDICTIO POPULI 30

[a] D Eus qui aduentum tuae maiestatis per angelum gabrihelem
 priusquam discenderis nuntiare² iussisti AMEN

[b] Qui sine initio sempiternus es terras inlustrare per
 /uirginem tartara lauare dignasti per crucem [fo. 4b
 AMEN 35

¹—¹ Merovingian script, by the original copyist.

² ? nuntiare, N.F.

[c] Praesta ut hic populus tuus in praeceptis oboedienter ambulans sicut est partus uirginis singularis ita eos¹ benedictionum tuarum ueri luminis ymbrem infundas AMEN

[d] Et temptationum insidias uel aculeos temptatoris spiritalibus armis accinctos aduersarii temptamenta et praesentis uitae inlecebras in tuo nomine facias superare AMEN

[e] /Et primae natiuitatis et secundae regenerationis [fo. 5a auctorem suum sciant esse quod natum est seque tibi intellegant debere quod sanctum est AMEN 10

Quod ipse praestare digneris qui cum patre et spiritu sancto uiuis et regnas

[9]

POST COMMUNIONEM

Caelesti cybo putoque² roborati omnipotenti deo laudes et gratias fratres karissimi referamus poscentes ut nos quos dignos habuit participationem† corporis et sanguinis domini nostri iesu christi unigeniti sui dignos [fo. 5b etiam caelesti remuneratione percineat per ipsum dominum nostrum iesum christum filium suum 20

[10]

COLLECTIO SEQUITUR.

Quod ore sumpsimus domine mentibus capiamus et de munere temporali fiat nobis remedium sempiternum

ORDO MISSAE IN DIE NATIUITATIS DOMINI
NOSTRI IESU CHRISTI

25

[11] /IIII COLLECTIO POST PROPHETIA [fo. 6a

^aOrtus es nobis uerus sol iustitiae^a iesu christe Uenisti de caelo humani generis redemptor ^bErexisti nobis cornu salutis^b celsi³ genitoris prolis perpetua genitus in domo dauid propter priscorum oracula uatum propriam uolens absoluere plebem et uetusti criminis delere cyrografum^c ut aeternae uitae panderis triumphum Ideoque /nunc te [fo. 6b 30

¹ ? in eos; eis, Mab., N.F.² potuque, omn.³ ex inserted before celsi by a later scribe; et celsi, omn.^a—^a Cf. Mal. iv, 2.^b—^b Cf. Luc. i, 69.^c Cf. Col. ii, 14.

35

quaesomus ut in¹ amisericordiae tuae uiscera^a nostris
 appareas mentibus salus aeterna Et nos eripiendo ab
 iniquo² hoste iustitiae cultores efficias Omnique mortis
 errore spreto pacis uiam^a recto itinere gradientes tibi
 recte seruire possimus Saluator mundi qui cum patre et
 spiritu sancto uiuis dominaris et regnas deus in saecula
 saeculorum.

[12]

COLLECTIO POST PRAECEM.

/E Xaudi domine familiam tibi decatam et in tuae [fo. 7a
 ecclesiae gremio in hac hodierna sollemnitate natiui- 10
 tatis tuae congregatam ut laudes tuas exponat³ ^bTribue
 captiuis redemptionem Caecis uisum^b Peccantibus remis-
 sionem Quia tu uenisti ut saluos facias nos ^cAspice de
 caelo sancto tuo^c et inlumina populum tuum quorum
 animus in te plena deuotione confidit saluator mundi qui 15
 uiuis

[13]

/PRAEFATIO MISSAE

[fo. 7b

S Acrosanctum beatae natiuitatis diem in quo nascente
 domino uirginalis uteri archana laxata sunt Incorrump- 20
 tumque genitalium pondus saeculi⁴ leuamen effusum est Sicut
 exoptauimus uotis ita ueneremur et gaudiis Hic namque
 ortus Die splendidior Luce curuscantior est In hoc
 omnipo /tentem deum qui terrenam fragilemque mate- [fo. 8a
 riam causa nostrae redemptionis adsumpsit fratres
 dilectissimi supplices depraecemur uti nos quos ortu 25
 corporis uisitauit Societate conuersationis edocuit Prae-
 cepto praedicationis instituit ^dDegustatione mortis^d redemit
 Participatione mortis amplexus est Diuini spiritus infusione
 ditauit Sub perpetua deuotione custodiat. /et in his [fo. 8b
 beati famulatus studiis permanere concedat Qui cum patre et 30
 spiritu sancto uiuit et regnat deus in saecula seculorum

[14]

COLLECTIO SEQUITUR.

^eD Eus qui diues es in misericordia^e qua ^fmortuos nos
 peccatis conuiuificasti^f christo filio tuo Ut ^gformam
 serui acciperis^g qui omnia formauit Ut qui erat in dei- 35
 tate generaretur in carne Ut inuolueretur in pannis
 qui adorabatur. /in stellis Ut iaceret in praesepio qui [fo. 9a

¹ per, N.F.² ? antiquo, N.F.³ ? expromat.⁴ ? in saeculi.^a—^a Cf. Luc. i, 78, 79.^b—^b Cf. Is. lxi, 1 ; Luc. iv, 19.^c—^c Cf. Ps. ci, 20.^d—^d Cf. Heb. ii, 9.^e—^e Eph. ii, 4.^f—^f Col. ii, 13.^g—^g Phil. ii, 7.

regnabat in caelo Inuocantibus nobis aurem maiestatis tuae
propiciatus adcommoda Donans hoc per ineffabilem tuae
misericordiae caritatem Ut qui exultamus de natiuitatem
filii tui qui uel ex uirgine natus uel ex spiritu sancto
regeneratus¹ est pareamus praeceptis eius quibus nos 5
edocuit ad salutem Praesta per dominum nostrum iesum
christum filium tuum qui tecum

[15] /COLLECTIO POST NOMINA [fo. 9b

Suscipe quaesumus domine iesu omnipotens deus sacrificium
laudis oblatum quod pro tua hodierna incarnatione a nobis 10
offertur Et per eum² sic propiciatus adesto Ut superstite-
bus uitam. defunctis requiem tribuas sempiternam Nomina
quorum sunt recitatione complexa scribi iubeas in aeterni-
tate pro quibus /apparuisti in carne Saluator [fo. 10a
mundi qui cum coaeterno patre uiuis et regnas 15

[16] COLLECTIO AD PACEM

Omnipotens sempiterne deus qui hunc diem ³incarnationis
tuaе et partum³ beatae mariae uirginis consecrasti
Quique discordiam uetustam per transgressionem ligni
ueteris cum angelis et hominibus per incarnationis 20
mysterium lapis angu /laris^a iuncxisti Da familie [fo. 10b
tuac in hac celebritate laetiae⁴ Ut qui te consortem in carnis
propinquitate letantur ad summorum ciuium unitatem
super quos corpus adsumptum euexisti perducantur Et
semetipsos⁵ per externa⁶ complexa iungantur Ut iurgii 25
non pateat interruptio qui te auctorem gaudent in sua
natura per carnis uenisse contu /bernium Quod [fo. 11a
ipse prestare digneris qui cum patre et.

[17] IMMOLATIO MISSAE

Uere dignum et iustum est aequum et salutare est nos 30
tibi gratias agere domine sancte pater omnipotens aeterne
deus Quia hodie dominus noster iesus christus dignatus est
uisitare mundum Processit de sacrario corporis uirginalis
et⁷ descendit pietate de caelis Caecinerunt angeli
/gloria in excelsis cum humanitas claruit saluatoris [fo. 11b 35
Omnes denique turba exultabat angelorum quia terra regem

¹ ? generatus.

² id.

³ ³ per incarnationem tuam e.p. ; ? incarnatione tua et partu, N.F.

⁴ laetitiae, omn.

⁵ inter semetipsos, Mab.

⁶ aeterna.

⁷ ? qui.

^a Cf. Is. xxviii, 16.

suscepit aeternum Maria beata facta est templum praecio-
 sum portans dominum dominorum Genuit enim pro
 nostris delictis uitam praeclaram ut mors pelleretur amara
 Illa enim uiscera quae humana[m] non nouerant macula[m]
 deum portare meruerunt /Natus est in mundo qui [fo. 12a 5
 semper uixit et uiuit in caelo Iesus christus filius tuus
 dominus noster Per quem maiestatem tuam laudant angeli

[18]

POST SANCTUS

^aGloria in excelsis deo et in terra pax hominibus bonae
 uoluntatis^a ^bQuia adpropinquauit redemptio nostra^b 10
 Uenit antiqua^c expectatio gentium^c Adest promissa resurrectio
 mortuorum¹ /Iamque prae fulgit aeterna expectatio [fo. 12b
 beatorum Per christum dominum nostrum Qui pridie
 quam pro nostra omnium salute

[19]

POST SECRETA

CRedimus domine aduentum tuum Recolimus passionem
 tuam Corpus tuum in peccatorum nostrorum remissione[m]
 confractum Sanguis sanctus tuus in praecium nostrae
 redemptionis effusus est Qui cum patre et spiritu sancto uiuis 20
 et regnas in saecula

[20]

/ANTE ORATIONEM DOMINICAM

[fo. 13a

Non nostro praesumentes pater sancte merito sed domini
 nostri iesu christi filii tui oboedientes imperio audemus
 dicere

[21]

POST ORATIONEM DOMINICAM

Libera nos omnipotens deus ab omni malo ab omni
 periculo et custodi nos in omni opere bono perfecta
 ueritas et uera libertas deus qui regnas in saecula
 seculorum

[22]

BENEDICTIO POPULI.

[a] / **D**eus qui aduentum tuae maiestatis per [fo. 13b
 angelum gabrielum† priusquam discenderis nuntiare²
 iussisti Qui (digna)nter intra humana uiscera ingressus
 et³ aluo uirginis hodie te mundus clarificatus e(x)cepit AMEN

¹ At foot of page, in Merovingian script, *Tubiet* probably = *Tubiel*.

² *nuntiari*.

³ ? *ex*.

^a—^a Luc. ii, 14.

^b—^b Luc. xxi, 28.

^c—^c Gen. xlix, 10.

[b] Tu domine benedic hanc familiam tuam quem† hodierna
sollemnitas in aduentu tuo fecit gaudere AMEN

[c] Da pacem populo tuo /quem praeciosa natiuitate [fo. 14a
uiuificas et ¹passionis tolerantiam¹ a morte perpetua
redemisti AMEN

[d] Tribue eis de thesauro tuo indeficientes ^adiuitias bonitatis^a
Reple eos scientia ut inpollutis actibus et puro corde
sequantur te ducem iustitiae quae² suum cognoscunt esse³
factorem AMEN

[e] Et sicut in diebus illis aduenientem te in mundo 10
perfidia herodis expauit. /et periit rex impius a facie [fo. 14b
regis magni ita nunc praesenti tempore celebrata
sollemnitas peccatorum nostrorum uincla dissoluat AMEN

[f] Ut cum iterum ad iudicandum ueneris nullus ex nobis
ante tribunal tuum reus appareat Sed discussa de pectoribus 15
nostris ^bcaligine tenebrarum^b placeamus conspectui tuo et
perueniamus /ad illam terram quam sancti tui in [fo. 15a
requiem possidebunt aeternam AMEN

[23] POST COMMUNIONEM

CYbo caeleste saginati et poculum† aeterni calicis recreati 20
fratres karissimi domino deo nostro laudes et gratias
indesinenter agamus petentes ut qui sacrosanctum corpus
domini† iesu christi spiritaliter sumpsimus exuti a carnalibus
uitiis spiritales effeci† mereamur per dominum nostrum
iesum filium suum 25

[24] /COLLECTIO SEQUITUR [fo. 15b

SIt nobis domine quaesomus medicina mentis et corporis
quod de sancti altaris tui benedictione percipimus ut
nullis aduersitatibus oppremamur qui tanti remedii participa-
tione munimur, per dominum nostrum iesum christum filium 30
tuum

ORDO MISSAE IN NATALE SANCTI STEPHANI PROTOMARTYRIS.

[25] /V PRAEFATIO [fo. 16a

UEnerabilem atque sublimem beatissimi protomartyris 35
stephani passionem hodie celebrantes Deum martyrum
fratres karissimi depraecemur Ut sicut illi contemplatione

¹⁻¹ *passionis tolerantia*, omn., ? *per passionis tolerantiam*, the *p* (*per*) having
dropped out before *passionis*.

² *quem.*, omn.

⁴ *domini nostri*, omn.

^{a-a} Rom. ii, 4.

³ om., Mab., Mur., Vez., N.F.

40

^{b-b} 2 Pet. ii, 17.

meritorum suorum. coronam dare dignatus est nobis
quoque plenissimam misericordiam ipsius precibus flexus.
in omnibus largiatur Per dominum nostrum iesum christum
filium suum.

[26]

/COLLECTIO SEQUITUR

[fo. 16b 5

DEus qui sancto stephano martyri tuo et principatum in
ministerio et principem in martyrio¹ contulisti dum
nobis sancti diei huius festiuitatem pro eius uel com-
memoratione uel passione donasti Exaudi quaesomus
supplices familiae tuae praeces nobis eius peculiare praesidium 10
tribue cuius pro inimicis /ac peccatoribus praeces [fo. 17a
piissimus acceptasti Tribue etiam ut pro nobis in² inter-
cessor existat qui pro suis persecutoribus supplicauit per
dominum nostrum iesum christum filium tuum qui tecum beatus
uiuuit 15

[27]

COLLECTIO POST NOMINA

OMnipotens sempiterne deus qui sanctorum uirtute multi-
plice aeclesiae tuae sacrum corpus exornans
primitias martyrum gloriosi leuitae tui stephani /sanguinem
dedicasti da nobis diem natalis eius honore praecipuo [fo. 17b 20
celebrare quia non diffidimus eum fidelibus tuis posse
suffragari qui dominicae caritatis imitator etiam pro suis
persecutoribus supplicauit Tribueque³ quaesomus per
interuentum ipsius ut uiuentes salutem defuncti requiem
consequantur aeternam Praesta per dominum nostrum filium 25
tuum

[28]

COLLECTIO AD PACEM

DEus caritatis indultor Deus indulgentiae muner- [fo. 18a
ator qui sancto martyri tuo stephano in passione
largitus es ut ymbrem lapidum clementer exciperet et pro 30
lapidantibus supplicarit Pietatem tuam domine subnixis
praecibus exoramus Ut dum martyris tui passionem
recolimus per intercessionem ipsius pacis securitatem
cum peccatorum nostrorum ueniam /consequi mere- [fo. 18b
amur per dominum nostrum iesum christum filium tuum 35
qui tecum

¹ *martyrio locum*, Mab., N.F.² At the end of a line, the first syllable of *intercessor* in the next.³ *que* may be the first syllable of *quaesomus*, the first word of the next line;
tribue, Mab., Mur., N.F.

[29]

CONTESTATIO MISSAE

Dignum et iustum est aequum et iustum est te
 laudare teque benedicere tibi gratias agere
 omnipotens sempiterne deus Qui gloriaris in conuentu
 sanctorum tuorum quos ^aante mundi constitutionem^a praelec- 5
 tos ^bspiritali in caelestibus benedictione^b signasti Quosque
 unigenito tuo /per adumptionem carnis et crucis [fo. 19a
 redemptionem sociasti In quibus spiritum tuum sanctum reg-
 nare fecisti per quem ad felicitis martyrii gloriam pietatis tuae
 fauorem¹ uenerunt Digne igitur tibi domine uirtutum 10
 festa sollempnitas agitur tibi haec dies sacrata celebratur
 quam² beati stephani primi martyris tui sanguis in tuae
 ueritatis testimonio profusus /magnificum³ nominis [fo. 19b
 tui honore⁴ signauit Hic est enim illius nominis primus
 confessor ^equod est supra omne nomen^e In quo unicum 15
 salutis nostrae praesidium pater aeternae posuisti Hic in
 aeclesia tua quam splendidum ad cunctorum animos
 confirmandos unicae laudis praecessit exemplum Hic post
 passionem domini nostri iesu christi uictoriae palmam primus
 inuasit /Hic ut leuitico ministerio per spiritum [fo. 20a 20
 sanctum ab apostulis consecratus est niueo candore
 confestim emicuit martyrii cruore purpureus O benedic-
 tum ^dabrahae semen^d apostolicae doctrinae et dominicae
 crucis prior omnium factus imitator et testis Merito ^ecaelos
 apertos uidit et iesum stantem ad dexteram dei^e Digne 25
 igitur ac iuste talem sub tui nominis confessio/ne lauda- [fo. 20b
 mus Omnipotens deus quem ad tantam gloriam uocare
 dignatus es suffragia eius nobis pro tua pietate concede
 Talis pro hac hac† plebe praecetur qualem illum post
 trophea uenientem exultans christus excepit Illi pro 30
 nobis oculi sublimentur qui adhuc in hoc ^fmortis corpore^f
 constituti stantem ad dexteram patris filium dei in ipsa
 passionis hora uiderunt Ille pro no/bis obteneat [fo. 21a
 qui pro persecutoribus suis dum lapidaretur orabat ad te
 sancte deus pater omnipotens Per dominum nostrum iesum 35
 christum filium tuum tuum† Qui pro peccatis nostris nasci
 carne per uirginem Et pati dignatus est mortem ut
 martyres suos suo pati doceret exemplo Cui merito omnes

¹ *favore*, omn.² *qua*, Mab., N.F.⁴ *honorem*, omn.^a—^a Ioh. xvii, 24, etc.^c—^c Phil. ii, 9.^e—^e Act. vii, 56.³ ? *magnifico*.^b—^b Eph. i, 3.^d—^d Ps. civ, 6; 2 Cor. xi, 22.^f—^f Rom. vii, 24.

angeli atque archangeli sine cessatione proclamant dicentes
SANCTUS SANCTUS SANCTUS

[30] /COLLECTIO POST SANCTUS [fo. 21b

Uere sanctus uere benedictus dominus noster iesus
christus unigenitus tuus qui martyrem suum stephan- 5
um caelestis aulae cōlegio munerauit qui corporis nostri
infirmittatem suscepit priusquam¹ pium sanguinem pro
humana salute funderet mysterium sacrae sollemnittatis
instituit ipse enim pridie quam pateretur

[31] POST MYSTERIUM. 10

/Hoc ergo facimus domine Haec praecepta serua- [fo. 22a
mus Haec² sacri corporis passionem sacris sollemnibus
praedicamus quaesomus omnipotens deus ut sicut uerita-
tem nunc sacramenti caelestis exsequimur ipsi ueritati
dominici corporis ac sanguinis haereamus per dominum 15
nostrum iesum christum filium tuum

[32] ANTE ORATIONEM DOMINICAM

Gloriosi leuitae exemplis et beatissimi ma[r]tyris /stephani
magisteriis instituti³ aeterno regi et patri deo [fo. 22b
praecem fratres karissimi cum omni humilitate funda- 20
mus Ut dato nobis fidei calore uel munere ad martyrii
nos desiderium amoris sui igne succendat eiusque imitatores
efficiat qui non solum pro sui gloriam uerum etiam pro
exemplis eruditionis nostrae passionem sustenuit Et cui
conferre dignatus est in passione /uirtutem inter- [fo. 23a 25
cedendi pro nobis tribuat facultatem Et orationem quam
praecipere dignatus est dicere sine cunctationem permittat
PATER NOSTER

[33] POST ORATIONEM DOMINICAM

Libera nos a malo omnipotens deus et tribue nobis supplici- 30
bus tuis tam prumptum† pro christo tuo ad patiendum
animum ut probemur non nos martyrio sed nobis defuisse
martyrium. per

¹ et priusquam.

² Hanc, Mab., Vez., N.F.

³ institutis, Mur. (probably a printer's error).

[34] /BENEDICTIO POPULI [fo. 23b]

[a] Deus qui tuos martyres ita uincxisti caritate
ut pro te etiam mori cupirent ne perirent AMEN[b] Et ¹beatum stephanum in confessione ita succendisti
fidem¹ ut ymbrem lapidum non timeret AMEN 5[c] Exaudi praecem familiae tuae amatoris inter festa plauden-
tem AMEN[d] Accedat ad te uox illa intercedens pro populo pro ini-
micis quae orabat in ipso martyrio AMEN [fo. 24a][e] Ut se obtinente et te remunerante perueniat illuc 10
plebs adquaesita per gratiam ubi te caelis apertis ipse uidit
in gloriam² AMEN ³Quod ipse praestare digneris³.

[35] COLLECTIO POST EUCHARISTIAM

Deus perennis salus beatitudo inaeestimabilis da
quaesumus omnibus tuis ut qui sancta ac beata sum- 15
serunt et sancti iugiter et beati esse mereantur quod
ipse prestare digneris

[36] /CONSUMMATIO MISSAE [fo. 24b]

Gratias agimus tibi domine multiplicatis circa nos misera-
tionibus tuis qui et filii tui natiuitate nos saluas et 20
martyris stephani depraecatione sustentas per dominum
nostrum filium tuumMISSA IN NATALE: APOSTULORUM: IACOBI.
ET IOHANNIS⁴[37] ⁵ /[PRAEFATIO] [fo. 25a 25]Electionis dominicae praeclarum testimonium atque
apostolicae congregationis admirabile ornamentum
et euangelicae ueritatis caeleste preconium sanctos dei apostulos
et martyres iacobum et iohannem praesenti festiuitate
uenerantes fratres karissimi domino ac deo nostro 30
pariter supplicemus ut qui eorum electionem uocatione
sua /praesciit ⁶nostra quoque uocatione⁶ munerum [fo. 25b]¹⁻¹ beatum stephanum . . . fide, omn.² gloria, N.F.³⁻³ Merovingian script by the original scribe.⁴ At the foot of the page, *glorio*, inserted by an early scribe.⁵ Here the Roman numerals prefixed to the *Missae* cease.⁶⁻⁶ *nostram quoque uocationem*, Mab., N.F.

sua electione confirmet Donetque nobis timoris sui
 perseuerantiam qui illis apostulatus gratiam uel martyrii
 dedit coronam per dominum nostrum iesum christum filium
 suum.

[38]

COLLECTIO SEQUITUR

5

Domine qui beatissimis apostulis tuis iacobo et iohanni
 gloriam martyrii bibitione tui calicis prædixisti Ut
 et confirmaris /responsionem quam fides pura protu- [fo. 26a
 lerat et conferres uirtutem quam caritas deuota praesump-
 serat Hanc eorum passionis memoriam aeclesiam tuam sol- 10
 lemni ter celebrantem placatus intende Prosit quaesomus
 commemoratio sanctorum beatissimorum ad obtinendum tuae
 miserationis auditum Prosit apostulorum titulos recolere
 ut maiestatis tuae aures oratio nostra /ualeat inclinare [fo. 26b
 Prosit supplicare patrociniis ut digneris exaudire suf- 15
 fragiis Saluator mundi qui cum aeterno patre et spiritu sancto
 uiuis et regnas

[39]

COLLECTIO POST¹ NOMINA

Domine quem uocantem sancti apostuli iacobus et iohannis
 fide integra sunt secuti Et quem sequentes ex 20
 caritate integra sunt electi ut mundi piscatores fierint qui
 profundi retia reliquissent. /^aAuribus percipe quaesomus [fo. 27a
 orationem nostram^a et tribue ut dum apostolicos triumphos
 admiramur et colimus si adsequi eorum facta non possu-
 mus implere saltem monita contendamus Quod ipse prae- 25
 stare digneris qui cum patre et spiritu

[40]

COLLECTIO AD PACEM.

Domine aeterne cui ita in sanctis apostulis tuis . iacobo et
 iohanne placuit archanum dispensationis ²im[plere]
 /ut glorioso passionis exemplo ap(ostu)l(o)rum chorum [fo. 27b 30
 ille p(rae) cederet iste pr(aemitteret at)que ita inter utrumque
 grex consummaretur beatus ut omnium deuotionem ille
 praecederet iste concluderet Miserere nostri et exaudi
 nos et praesta ut possimus praedictorum martyrum tuorum
 apostulorumque uel illius exemplo fidem tenere qua 35
 /coronatur uel istius magisterio caritatem discere [fo. 28a
 quam docetur per dominum nostrum iesum christum
 filium tuum qui tecum

¹ *t* above the line.² The scribe wrote *im* at the end of the page, but omitted to complete the word 40
 at the beginning of the next.^a—^a Ps. xvi, 1.

[41]

IMMOLATIO MISSAE

Dignum et iustum est uere aequum et iustum est nos
 tibi gratias agere uota persolvere domine sancte pater
 omnipotens aeternae deus Quoniam tibi ^auiuimus¹ omnia opera
 tua^a et in factura eorum te conlaudant et benedicunt 5
 /omnes sancti tui quos praedestinasti ^bconformes fieri [fo. 28b
 imaginis² filii tui^b In quo exaltatum est cornu³ salutis
 eorum Qui nomen eius ^cquod est super omne nomen^c
 coram regibus et potestatibus huius saeculi uoce libera confi-
 tentes ipsius domini saluatoris exemplo per patibula poen- 10
 arum de persecutoribus suis et diabulo triumpharunt
 Et corpora sua dan† /dantes hostiam deo praeciosa tibi [fo. 29a
 morte caeciderunt Ex quibus extant beatissimi apostuli et
 martyres tui iacobus et iohannis quorum natalem hodie
 celebramus Obsecrantes misericordiam tuam piissime 15
 atque omnipotens deus ut eorum meritis suffragantibus
 praeces nostras propicius exaudias Per dominum nostrum
 nrm⁴ christum filium tuum qui est sanctorum /omnium [fo. 29b
 uirtus et gloria uictoria martyrum et corona Pastor ouium
 et hostia sacerdotum Redemptio gentium et propiciatio 20
 peccatorum Ante cuius sacratissima† sede† sede† stant angeli
 atque archangelis† et sine cessatione proclamant dicentes
 SANCTUS SANCTUS SANCTUS

[42]

COLLECTIO POST SANCTUS

OSanna in excelsis uere sanctus uere bene/dictus [fo. 30a 25
 dominus noster iesus christus filius tuus qui sanctus in
 sanctis pro morte uitam pro poena gloriam pro con-
 fessione uicturiam prestare dignatus est Ipse enim qui pridie
 quam pateretur

[43]

BENEDICTIO POPULI

30

[a] **D**eus qui tuos⁵ apostulos. praeciosa gentium lumina prae-
 parasti dum iacobum et iohannem ad inlustrandas
 animas inter uasa ecclesiae /candelabra fidei prae- [fo. 30b
 tulisti AMEN

[b] Da plebi tuae imitare† quod unus exorando alius 35
 docendo formauit AMEN

[c] Fructificet in hoc populo quod seminauit iste uerbo
 plantauit ille martyrio

¹ ? uiuunt.² imagini, Mab., Mur. Vez., N.F.³ The abbreviation sign for *m* is added.⁴ iesum, omn.⁵ ? duos.

40

^a—^a Cf. Act. xvii, 28.^b—^b Rom. viii, 29.^c—^c Phil. ii, 9.

Ut eorum interuentu haec turba illius reficiatur dulcidine
supra cuius pectus /carus iohannis accubuit AMEN [fo. 31a
Quod ipse praestare digneris qui in trinitate perfecta

[44]

POST COMMUNIONEM

REpleti domine apostulorum celebritate tuorum quaeso- 5
mus ut te semper in eorum commemoratione laude-
mus et tuam misericordiam isdem semper depraecantibus
consequamur per dominum

[45]

COLLECTIO SEQUITUR.

APostulorum quæsomus /domine intercessione nos [fo. 31b 10
adiuuā- pro quorum sollemnitate laetantes sancta tua
percepimus dona per dominum

MISSA IN NATALE SANCTORUM
INFANTUM

[46]

15

DEus qui uniuersam aeclesiam tuam praeciosorum marty-
rum tuorum uirtutibus uelut quibusdam¹ /floribus [fo. 32a
coronasti ut per triumphos tuorum testium et sollemnita-
tum gloriam et deuotionum exempla susciperes Sicut in
hoc die quo pro domino nostro iesu christo infantum 20
innocentiam extollis usque ad merita passionum Feliciter
pro christo mortui sunt sed felicius cum eodem in aeternitate
uicturi Qui ad hoc tantum per humanam infirmi-
tatem /nati sunt ad erumnam ut per dei gratiam [fo. 32b
nacerentur martyres ad coronam Praesta omnipotens deus 25
in hac sollemnitate diei huius Ut sicut illis dedisti palmas
uicturiae ita nobis quoque consortium tribuas sempiternum
per dominum nostrum iesum christum filium tuum qui tecum
uiuit

[47]

COLLECTIO SEQUITUR

30

DEus omnipotentiae ac benignitatis /Deus miseri- [fo. 33a
cordiae atque pietatis qui bethlemiticae plebi ac
dominicae ciuitati pro temporalibus aerumnis gaudia
aeterna tribuisti Ut rachiel sancta plorans filios suos

¹ In Merovingian cursive scribbling at the foot of the page: *gaudens exultat* 35
dicens, K[a]l[i]ss[i]mi zonay.

quae praeferebat ex dolore luctum nollet ex consolatione
 solatium ¹Quia uidelicet¹ uideretur de praesenti infantum
 amissione conterrita erat tamen beata de martyrum perpet
 /perpetuitate segura Da cunctis domine in hoc [fo. 33b
 loco consistentibus et uniuersae plebi istius loci Ut sic 5
 habeant ex sanctae uitae conuersatione palmam sicut
 habuerunt paruoli ex passione uicturiam per dominum nostrum
 iesum christum filium tuum qui tecum uiuit

[48]

COLLECTIO POST NOMINA

D^Eus qui id quod per infantiam uidetur exiguum 10
 magnum facis esse per merita qui primordia /aduentus
 tui triumphis glorificas paruolorum prius eos passionis [fo. 34a
 martyrio quam aetatis prouehis incremento Felix mors
 eorum et beatificanda conditio per quam eis contegit
 ut saeuitiam crudellissimi herodis deuicerint triumphando et 15
 christum mererentur in praemio Da huic populo tuo
 nomini consecrato² per consimilis gratiae admirationem³
 meritorum /similium dignitatem [U]t qui hanc [fo. 34b
 sanctorum infantum festiuitatem pro honorem nominis tui
 celebrant ad ipsorum infantum beatitudinem profectu 20
 fidei semper ascendant [Q]uod ipse praestare digneris
 qui

[49]

IMMOLATIO MISSAE

D^Ignum et iustum est uere dignum et iustum est nos
 tibi semper et ubique gratias agere dōmine sancte pater 25
 omnipotens aeternae deus /Pro his praecipue quorum [fo. 35a
 hodierno die annua festiuitate recolentes memoriam pas-
 sionis celebramus quos herodianus satellis lactantum matrum
 uberibus abstraxit Qui iure dicuntur martyrum flores
⁴qui in medio frigore infedilitatis† exorti⁴ uelut primas erum- 30
 pentes ecclesiae gemmas quaedam persecutionis pruina
 /pruina† discussit rutilante fonte in bethleem ciuitatem⁵ [fo. 35b
 Infantes enim ⁶qui aetate⁶ loqui non poterant laudem domini
 cum gaudio⁷ resonabant Occisi praedicant quod uiui
 non poterant Loquuntur sanguine quod lingua nequie- 35
 runt Contulit his martyrium laudem quibus abnegauerat
 lingua sermonem Praemittit infantes infans christus ad

¹⁻¹ *Quia licet*, Mab. ; *quae licet*, N.F.² a cross (? m^l) over *consecrato*.⁴⁻⁴ *quos . . . exortos*.³ *administrationem*, Mab.⁵ *ciuitate*, Mab., N.F.⁶⁻⁶ The MS. has *quiaetate* ; *quia aetate*, omn. ; but in the MS. *ae* diphthong is always so written, and *qui* (as N.F. admit) makes better sense than *quia*.⁷ ? *gladio*, Mab.

caelos /transmittit noua exenia patri primicias [fo. 36a
 exhibet genetori Paruulorum prima martyria herodis scelere
 perpetrata prestat hostis corpori dum nocet beneficium
 tribuit dum occidit Moriendo uiuitur Cadendo resur-
 gitur uictoria per interitum conprobatur Pro his ergo bene-
 ficiis et pro praesenti sollemnitate inmensas pietati tuae
 /gratias referentes potius quam rependentes cum [fo. 36b
 sanctis angelis et archangelis qui unum te deum dominan-
 tem distinctum nec diuisum trinum nec triplicem
 solum nec solitarium consona laudamus uoce dicentes SANCTUS 10
 SANCTUS SANCTUS

[50]

BENEDICTIO POPULI

[a] **D**Eus qui tibi consecrasti primitias martyrum ab innocen-
 tia paruulorum AMEN

[b] /Et prius tibi coaptasti in confessione[m] infantiam [fo. 37a 15
 quam lingua solueretur in uerba AMEN

[c] Concide plebem tuam innocentem per gratiam et si non
 sint tempore¹ sanguine fuso martyria AMEN

[d] Seruetur hic populus purgatus baptisate qui tibi pla-
 citam fecisti innocentiam per cruorem AMEN. 20

[e] Ut illic suo interuentu grex accedat per lauacrum /ubi felices
 paruuli perfusi rore sanguinis gloriantur AMEN. [fo. 37b
 Per dominum nostrum iesum christum filium tuum qui
 tecum uiuit et regnat²

/ORDO MISSAE IN CIRCUMCISIONE [fo. 38a 25
 DOMINI NOSTRI IESU CHRISTI

[51]

[PRAEFATIO]

CHristo domino nostro qui pro nobis dignatus est
 carne nasci lege circumcidi flumine baptizari³ In
 hac octaua natiuitatis eius die qua in se circumcisionis 30
 sacramentum /secundum praecepti ueteris formam [fo. 38b
 agi uoluit fratres karissimi humiliter diprecemur Ut
 intra ecclesiae uterum nos uiuentes noua⁴ cotidie recreatione
 parturiat Quousque in nobis sua forma in qua perfecte
 aetatis plenitudinem^a teneamus appareat Cordis nostri prae- 35
 putia quae gentilibus uitiis excreuerunt non ferro sed
 spiritu circumcidat. /donec carnali incremento facinoribus [fo. 39a

¹ hoc tempore.² The lower half of the page is blank.³ sari in the margin by a later hand.⁴ noua, inserted in the margin by the original scribe; om. omn.^a—^a Eph. iv, 13.

amputatis hoc solum in natura nostra faciat uiuere quod
sibi et seruire ualeat et placere quod ipse praestare
dignetur qui cum patre et spiritu sancto uiuit et regnat

[52] COLLECTIO SEQUITUR

SAncte omnipotens aeterne deus ^{atu} nos conuertens uiui- 5
fica^a et^l quos error gentilitatis inuoluit agnitionis tuae
munus absoluat /ut aculeo mortis extincto aeternis [fo. 39^b
uiuificemur oraculis ut ^{bsicut} per infirmitatem carnis serui-
uimus iniustitiae et iniquitati ita nunc liberati a pecca-
ti[s] seruiamus iustitiae in sanctificatione^{b2} per dominum 10
nostrum iesum christum filium tuum

[53] COLLECTIO POST NOMINA

AUditis nominibus offerentum fratres dilectissimi
christum dominum deprecemur /ut sicut pro [fo. 40^a
eius circumcisione carnali sollempnia celebramus ita 15
spiritualium nequitiarum^c inlusione deuicta laetemur praestante
pietate sua ut haec sacrificia sic uiuentibus proficiant ad
emendationem ut defunctis opitulentur ad requiem Per
dominum nostrum iesum christum filium suum secum
uiuentem semperque regnantem in unitate spiritus sancti 20
in secula seculorum

[54] /COLLECTIO AD PACEM [fo. 40^b

D^Eus qui magis circumcisionem cordis^d quam corporis
diligis et non admittis inductam per litteram praeputii
circumcisionem sed fidei innexam cum bono opere carita- 25
tem Tu nostras aures deseca ne audiant sanguinem
Corda ne teneant dolum Oculos ne inuadant alie-
num Tu in manibus succide quod /polluit In pedi- [fo. 41^a
bus quod ad malum currit In praeputiis quod carnalia
concupiscit Tu incide quod laniat Praecide quod uulne- 30
rat Abscide³ quod lacerat Excide quod scandala incrimen-
tat Ut amputato facinore sola in nos ualeat caritas
propagari Per dominum nostrum iesum christum filium t[†]
tuum

[55] IMMOLATIO

35

D^Ignum et iustum est uere aequum et iustum est
nos tibi gratias agere teque benedicere in [fo. 41^b
omni tempore omnipotens aeterne deus quia in te

¹ om., Mur.² sanctificationem, N.F.³ Abscinde, Mab., Mur.^{a-a} Cf. Ps. lxxxiv, 7.^{b-b} Cf. Rom. vi, 19.

40

^{c-c} Eph. vi, 12.^d Cf. Rom. ii, 29.

auiuimus mouemur et sumus^a et nullum tempus
 nullumque momentum est quo¹ a beneficiis pietatis tuae
 uacuum transagamus† His autem diebus quos uariis
 sollemnitatum causis salutarium nobis operum tuorum et
 munerum memoria signauit uel innouante /laetitia [fo. 42a 5
 praeteriti gaudii uel permanentis boni tempus agnoscimus
 et propterea exultamus uberius quia sicut in recens
 gaudium de uenerabilis gratiae recordatione reuiuiscimus²
 Unde hodiernum diem a die salutiferi natalis octa- 10
 uum legitima domini secundum carnem geniti circum-
 cisione signatum ordinata commemoratione /reco- [fo. 42b
 lentes sacrificium pacis in uotis sollemnibus honoramus
 et tantae dignationis opus in domini altissimi pia humilitate
 ueneramur Qui sicut mortalitatem nostram adsumpsit ut
 mortem consumeret ita et iugum legis in sua carne 15
 suscepit ut iugum diabuli a nostra ceruice discuteret
 Circumcisis est in carne corporis nostri /ut nos per [fo. 43a
 uerbum spiritus sui in corde purgati sine carnis uulnere
 circumcideremur in spiritu ut utrique sexui proficeret
 circumcisio spiritalis quia pro uniuersitate generis humani 20
 saluator aduenerat Unde utrumque sexum sacramen-
 tum³ incarnationis amplexus est suscipiens uirum natus
 ex faemina Quam ob rem domine /sacrificium [fo. 43b
 circumcisionis sollemnitate uotiuā pro nostrae aeternitatis
 gaudio suppliciter offerentes placido dignare conspectu 25
 respicere⁴ et offerentium preces placatus exaudi Per
 christum dominum nostrum per quem maiestatem tuam
 laudant angeli

[56]

POST SANCTUS

U Ere sanctus uere benedictus dominus noster iesus 30
 christus bfilius tuus /qui uenit quaerere et saluum [fo. 44a
 facere quod perierat^b Ipse enim pridie quam

[57]

POST SECRETA.

H Aec nos domine instituta et praecepta retenentes
 suppliciter oramus uti hoc sacrificium suscipere et 35
 benedicere et sanctificare digneris ut fiat nobis eucharistia
 legitima in tuo filique tui nomine et spiritus sancti in

¹ quod.² originally *creuiuiscimus*.³ for *sacramento*, N.F., or *in* (cf. Moz.) or *per sacramentum*.⁴ *conspicere*, omn.^a—^a Act. xvii, 28.^b—^b Luc. xix, 10.

transforma/tionem corporis ac sanguinis domini dei [fo. 44^b
 nostri iesu christi unigeniti tui per quem omnia creas
 creata benedicis benedicta sanctificas et sanctificata
 largires deus qui in trinitate perfecta uiuis et regnas in
 saecula saeculorum

5

[58] ANTE ORATIONEM DOMINICAM

Omnipotentem sempiternum dominum depraecemur ut
 qui in domini nostri iesu christi circumcissione /tribuit [fo. 45^a
 totius reigionis initium perfectionemque constare det nobis
 in eius portione censi in quo totius salutis humanae 10
 perfectio summa consistit et orationem quam nos dominus
 noster edocuit cum fiducia dicere permittat Pater noster

[59] POST ORATIONEM DOMINICAM

Libera nos a malo omnipotens deus et praesta ut incisa
 mole facinorum /sola in nos proficiant incrementa [fo. 45^b 15
 uirtutum per dominum nostrum iesum christum filium tuum

[60] BENEDICTIO POPULI

[a] **D**eus rerum omnium rector et conditor qui omnia
 quae a te facta sunt maiestate imples scientia
 ordinas pietate custodis AMEN 20

[b] Respicere dignare hos populos tuos qui per nostri oris
 officium benedictionum tuarum /dona desiderant AMEN [fo. 46^a

[c] Reple eos tuae scientia uoluntatis ut in omnibus
 mandatorum imperio. pie uenerationis famulentur officio
 AMEN 25

[d] Auerte ab his inhonesta et turpia libidinum probra
 Auerte iocundas et noxias corporum uoluptates Auerte
 inuidiam tuis beneficiis et bonis omnibus inimicam AMEN

[e] Ut in omni patientia. /et longanimitate crescentes [fo. 46^b
 a te uocati ad patrem aeterni luminis transeant in regnum 30
 hereditariae claritatis AMEN

Quod ipse praestare digneris qui cum patre et spiritu
 sancto uiuis et regnas in saecula saeculorum AMEN

[61] COLLECTIO POST COMMUNIONEM

Refecti spiritali cybo et caelesti poculo reparati 35
 omnipotentem deum fratres karissimi depraecemur
 /ut qui nos a corporis sui participatione^a et sanguinis [fo. 47^a

^a—a 1 Cor. x, 16.

effusione redemit in requiem sempiternam iubeat conlocare¹ per dominum nostrum iesum christum filium suum

[62] COLLECTIO SEQUITUR

Misericordiam tuam domine supplices exoramus ut hoc tuum sacramentum non sit nobis reatus ad poenam sed fiat intercessio salutaris ad ueniam quod ipse prestare digneris

[63] /BENEDICTIO POPULI (IN CIR)CUMCISIONE [fo. 47b] DOMINI

[a] Benedicat uos dominus omnipotens et per abundantiam misericordiae suae cor uestrum conroboret AMEN 10

[b] Mentem sanctificet Uitam amplificet Castimoniam decoret atque sensus uestros in bonis operibus semper aedificet AMEN

[c] Prospera tribuat Pacem concedat Salutem /con- [fo. 48a] 15
ferat Quietem nutriet Caritatem muniat Et ab omnibus diabolicis et humanis insidiis sua uos semper protectione et uirtute defendat AMEN

[d] Et ita deuotionem uestram placatus semper suscipiat ut quaecumque ab eo postulaueritis clementer concedat AMEN 20

[e] Auferat omnia mala quae gessistis et tribuat gratiam quam rogastis AMEN Per ²dominum nostrum iesum christum filium suum.²

/INCIPIUNT PRAEFATAS³ CUM COLLECTIONES IN UIGILIIS EPHIPHANIAE [fo. 48b] 25

[64] PRAEFATIO

Miraculorum primordia quae dominus noster iesus christus proferre in adsumptae carnis nouitate dignatus est fratres karissimi debita exultatione uenere- [fo. 49a] 30
mur Quia dum se deum intra humana uiscera proferebat iam de salutis nostrae absolutione tractabat Homo est utique inuitatus ad nuptias et quod in nuptiis protulit deum probauit Cujus praeconia nec inter ipsa quidem uirtutum possumus rudimenta depromere Sed dum tantorum rerum /stupiscimus gloriam temeritatis⁴ proferendae laudis [fo. 49b] 35
ingredimur Humili ergo oratione poscamus ut per ipsum ad uitam aeternam nobis tribuatur ingressus cuius natiuitatis

¹ ? collocari, N.F.

²—² Merovingian script by the original copyist.

³ praefationes.

⁴ temeritatem, Mab., N.F.

lumine orbis inlustratus est uniuersus Quod ipse praestare
dignetur qui in trinitate perfecta uiuit et regnat in saecula
saeculorum.

[65]

COLLECTIO SEQUITUR,

/O Mnipotens et misericors deus plebi tuae sup- [fo. 50a 5
pliciter exoranti. pia benignitate responde quam cernis
in hoc die fideli deuotione gaudere Quo dominus ac deus
noster. uera humilitate¹ suscepta sic seruilem formam
misericorditer ostendit in saeculo ut diuinam potentiam suam
mirabiliter monstraret in caelo Qui enim pro nobis puer par- 10
uolus fuit ipse ad se magos officio stillae praeceuntis [fo. 50b
adduxit Obsecramus itaque domine clementiam tuam ut
sicut illis dedisti christum tuum uerum deum in uera carne
cognoscere sic omnes fideles tuos quos materno sinu
sancta gestat aeclesia in praesenti tempore protegas inuictae 15
uirtutis auxilium² et in futuro facias regni caelestis adepti
munere sempiterno³ Per ipsum dominum nostrum [fo. 51a
iesum christum filium tuum qui tecum beatus uiuit

[66]

PRAEFATIO

O [M]nipotentem dominum fratres karissimi et iesum 20
christum filium eius et saluatorem nostrum qui tantis
uirtutibus se manifestauit in terris et multa mirabilia demon-
strauit in populis uniuersi summis praecibus depraecemur
ut qui infirmos curauit. /et mortuos suscitauit leprosus† [fo. 51b
mundauit^a caecos inluminauit et de quinque panes† et 25
duobus piscibus quinque milia hominum satiauit Ut qui haec
operatus est in terris nobis quoque propicius adesse dignetur
in cunctis delictis Saluator mundi qui cum aeterno patre
uiuit et regnat

[67]

COLLECTIO SEQUITUR

30

O Mnipotens sempiterne deus mundi creator /et [fo. 52a
rector qui hunc superuenturae sollemnitatis diem
electionis gentium primitiis consecrasti Imple mundum glo-
ria tua et subdetis tibi populis per luminis tui lumen
appare ut salutare tuum noua caelorum claritate mira- 35
bile nostris semper innouandis cordibus⁴ oriatur per
dominum nostrum iesum christum filium [tuum] qui tecum uiuit
et regnat.

¹ ? *humanitate*; Cf. p. 23, l. 23, *Cujus humanitas uer.*

² *auxilio*, Mab., N.F.

³—³ *munera sempiterna.*

⁴ After *i*, the scribe began to write *s* (*cordis*), but did not complete the letter.

^a—^a Cf. Mt. x, 8; xi, 5.

[68]

PRAEFATIO

/D Eum omnipotente[m] qui nobis huius noctis [fo. 52b] festiuitatem indulsit fratres karissimi depraecemur ut det nobis etiam munditiam cordis ut sicut magi stilla praeceunte dominum iesum christum inuenerunt et optata 5 consecuti sunt gaudia atque ^aapertis thesauris suis obtulerunt ei munera aurum thus et murra^a Ita et nos famoli sui eiusdem saluatoris /nostri auxilio praemoniti [fo. 53a] terram promissionis mereamur ingredi ut gaudeamus nos aeterna regni caelestis possessione ditari Per dominum 10 nostrum iesum christum filium suum secum uiuentem semperque regnantem.

[69]

COLLECTIO SEQUITUR.

D Eus qui uerbi tui incarnationem praeclari testimonio sideris indecasti quod uidentes magi oblati maies- 15 tatem tuam /muneribus adorarunt Concide ut semper [fo. 53b] in mentibus nostris tuae appareat ¹stellae noti[ti]a¹. ac noster in tua sit confessione thesaurus per dominum nostrum iesum christum filium tuum.

[70]

PRAEFATIO

20

O Mnipotentem sempiternum dominum cuius non minor est misericordia quam potestas qui licet aestimatione[m] operum². uniuersorum /operum suorum³ uicerit [fo. 54a] ipse tamen suorum operum magnitudinem pietate uicit mittendo nobis iesum christum filium suum dominum nos- 25 trum cuius et ^bhonus leue est et iugum suaue^b uirginali⁴ utero procreatus ad hoc tradedit nobis salutis iugum ut omnes nos exaltaret in regnum fratres dilectissimi supplici oratione praecemur ut expellat de sensibus nostris prauae /cogitationis obscuritatem ut nullis deinceps [fo. 54b] 30 peccatorum fuscemur maculis quibus iubar suae splenduit caritatis⁵ per dominum nostrum iesum christum filium suum qui secum

[71]

COLLECTIO SEQUITUR

E Xaudi nos salutaris noster et hanc annuam⁶ sollemnitatis 35 nostrae deuotionem dignanter suscipe ut sicut magis ad ostensionem salutaris uiae refulsit stella

¹—¹ ? stella notitiae, N.F.³ suorum magnitudine.⁵ ? claritatis, N.F.² marked by dots for omission.⁴ qui uirginali.⁶ ? annuae.^a—^a Mt. ii, 11.^b—^b Mt. xi, 30.

/ita nostris mentibus per gratiam tui muneris lumen [fo. 55a
 infundas ut possimus in uiam ueritatis confitentis¹ te
 protegente incidere† per dominum nostrum iesum christum
 filium tuum

[72]

PRAEFATIO

5

^aN Arrantes laudes domini et potentias et mirabilia quae
 fecit^a fratres karissimi cum ante conspectum populi
 sui mare diuideret lumen /praetenderet. ignem [fo. 55b
 praeferret ^bcaeli. ianuas aperiret^b ^cpanem angelicum minis-
 trarit^c Rogemus uti quoque nobis similibus uirtutum 10
 suarum circumdet excubiis Ne uel saeculi huius fluctus
 obuoluat Uel incertum uitae cursum² iter teneat Uel
 ignorantiae nox fidei inluminatione deficiat Uel caeli adetus
 orationi non pateat /Uel panis uiuus uitam se [fo. 56a
 negando non praebeat Sed^d in redemptionem acquisitionis 15
 atque in laudem gloriae suae^d quod tribuit enigmate
 tribuat ueritati³ Per dominum nostrum iesum christum filium
 suum qui uiuit et regnat

[73]

COLLECTIO SEQUITUR

O Perum tuorum deus quantum miranda potentia 20
 tantum magis est gratia diligenda Tuo namque im-
 perio stella /magis ducatum praebuit et usque ad [fo. 56b
 christum certa itineris directione perduxit cuius humani-
 tas uera sic fuit in carne ut uera maiestas resplenderet in
 opere Infans enim astris famulantibus ostenditur et a 25
 magis paruolus adoratur Quaesomus ergo domine ut
 etiam nostros errores misericorditer corrigas et ad ueritatis
 tuae salutiferam /uisionem praecedente nos tuae [fo. 57a
 miserationis inluminatione perducas Per dominum nostrum
 iesum christum filium tuum 30

[74]

PRAEFATIO

D Eum qui sanctificauit iordanis fluenta benedixit coniugia
 nuptialium fratres karissimi depraecemur ut cuius
 miracula annuis recolimus uicibus. sola eius gratia mereamur
 indulgentiam peccatorum Quod ipse prestare dignetur 35
 q⁴ui cum patre et spiritu sancto uiuit et regnat⁴

¹ *confilentes*, Mab., *confidenter*, N.F.; ? *confidentes*. ² ? *cursus*.

³ ? *ueritate*, N.F.

⁴ Merovingian script by the original copyist.

a—a Ps. lxxvii, 8 (*Vet. Ital.*).

b—b Ps. lxxvii, 23.

c—c Ps. lxxvii, 25.

d—d Eph. i, 14.

[75] /COLLECTIO SEQUITUR [fo. 57b]

EXaudi nos domine in huius sollemnitatis excubias et
 quaesomus ut plebis huius ¹corda in tuis mirabilibus
 sacratas tibi excubias celebrantibus¹ benignus adesse dig-
 neris Et qui iordanis sanctificare dignatus es aquas nos
 quoque tibi sanctos et immaculatos sistere facias Qui cum
 patre ²et spiritu sancto uiuis et regnas²

/MISSA IN UIGILIIS EPHIPHANIAE [fo. 58a]

[76] PRAEFATIO

INcorruptarum naturarum beneficiorum³ dominum ac deum
 nostrum — fratres karissimi depraecemur Ut nos in
 ephiphaniae id est manifestationis suae diem ad sacram
 excubiarum sollempnitate[m] collectos Tales /faciat⁴ [fo. 58b]
 qui inlustrationem incarnationis eius uel natiuitatem ex
 uirgine uel baptismum apud iordanem uel ⁵mirabilia apud
 chana signo⁵ pro nostra salute credimus factum nostro in
 nobis opere demonstremus Ut beneficiorum immensitatem
 nostris confessionibus lucidemur† Per dominum nostrum iesum
 christum filium suum qui secum uiuit

[77] /COLLECTIO SEQUITUR [fo. 59a 20]

DEus qui per unigenitum iesum christum filium tuum
 dominum nostrum sanctificationem salutis aeternae
 aquas⁶ regenerantibus praestetisti et ueniente super caput
 illius spiritali columba per spiritum sanctum ipse uenisti
 Dona quaesomus ut ueniat super hanc omnem aeclesiam
 tuam illa benedictio quae⁷ /cunctos iugiter protegat [fo. 59b]
 Quae diuersos sine cessatione benedicat Quae cursum te
 sequentium dirigat Quae se† expectationi omnium ianuam
 regni caelestis aperiat Per dominum nostrum iesum christum
 filium tuum qui semper tecum uiuit et

[78] COLLECTIO POST NOMINA

PRaesta omnipotens deus per ineffabilem misericordiae tuae
 /caritatem ut cuius uirtus atque maiestas [fo. 60a]
 in mirabilium tuorum⁸ diuersitate claruit in nostrarum quoque

¹—¹ celebrantis for celebrantibus, or read cordibus for corda.²—² Merovingian script.³ ? beneficiorum.⁴ faciat ut.⁵—⁵ mirabile . . . signum, Mab., N.F.⁶ aquis, N.F.⁷ quip at the foot of the page, in green.⁸ ? suorum.

mentium purificatione clariscat Praesentem itaque oblationem ita inlabere ut medillam† uiuentibus defunctis refrigerium praestet Et quorum¹ texuit recitatio praemissa sortem inter electos iubeas /adgregare Per dominum [fo. 60b
nostrum iesum christum filium tuum

5

[79]

COLLECTIO AD PACEM

D^Eus inluminator omnium gentium da populis tuis perpetua pace gaudere et illud lumen splendidum infunde cordibus nostris quem† trium magorum mentibus aspirasti Per dominum nostrum iesum christum filium tuum tecum 10
uiuentem

[80]

IMMOLATIO MISSAE/

[fo. 61a

D^Ignum et iustum est uere dignum et iustum est nos te laudare omnipotens sempiterne deus Quia a notam fecisti in populis uirtutem tuam^a et b salutare tuum cunctis 15
gentibus^b declarasti hodiernum declarans diem in qua† ad adorandam ueri regis infantiam excitatos de mundi partibus² uiros clarior ceteris /sideribus stella [fo. 61b
produceret³ et caeli ac terrae dominum in salutem omnium corporaliter natum radius tuae lucis ostenderet 20
Propterea profusis gaudiis totus per orbem terrarum mundus exultat Sed et supernae concinunt potestates hymnum gloriae tuae sine fine dicentes SANCTUS SANCTUS SANCTUS

[81]

BENEDICTIO POPULI/

[fo. 62a

[a] D^Eus qui praesentem diem ita dignaris diligere ut 25
eum tot elegeris miraculis inlustrare AMEN

[b] Qui dignatus es ⁴pro formam facturae tuae salutis nostrae⁴ in iordanis fontem fons aque uiuae descendere AMEN

[c] In quo te adorandum stella magos docuit et aquae pallor 30
uina produxit AMEN

[d] Esto tuae familiae. /ipse lux itineris qui stella [fo. 62b
indice clarificatus es rex salutis AMEN

[e] Conuerte ad te quaerendum stupidas mentes hominum
qui nuptiale conuiuio uertisti laticis in falernum AMEN 35

¹ quorum nomina; cf. p. 27, l. 3.

² remotis partibus, N.F.

³ perduceret, omn.

⁴—⁴ in forma facturae tuae pro salute nostra; pro forma, Mur., Mab.

a—^a Ps. lxxvi, 16.

b—^b Cf. Ps. lxvi, 3.

[f] Ut iuncta cum angelis in excelsis deo tibi cantet gloriam
plebs protecta AMEN

Praesta saluator mundi qui cum patre et spiritu sancto
uiuis

/MISSA IN DIEM SANCTUM EPHYPHANIAE [fo. 63a 5

[82] [PRAEFATIO]

U Enerabilem ac primitium in mirabilibus ephiphaniae¹
diem in quo noster redemptor et dominus uirtutis suae
documenta praetendens ab annis infantiae paternam pro-
tulit potestatem. /obsequiorum nostrorum famu- [fo. 63b 10
lantibus uotis et celebri sollemnitate fratres karissimi
ueneremur Pia obsecratione poscentes ut qui tunc
aqua in uina mutauit nunc in sanguinem suum
oblationumstrarum uina conuertat Et qui aliis saturitatem
meri potatione concessit nos potationis suae libamine et 15
para/clyti spiritus infusione sanctificet Per dominum [fo. 64a
nostrum iesum christum filium suum qui secum uiuit.

[83] COLLECTIO SEQUITUR.

D Eus qui mirificis uirtutum tuarum signis salutis nostrae
indicia² declarasti Qui magis stella praefulgente 20
degressis adorare et promereri te regem aeternum
dominumque perpetuum mysticis muneribus praestetisti
Qui in /corpore nostro mirabilis³ baptismi sacra- [fo. 64b
mento regeneratos ex spiritu nos ablus renascendo Et
ineffabilis potentie dono hodie aquas in uina mutando 25
discipulis tuis tuam manifestasti diuinitatem Exaudi nos
supplices tuos ob diem sacratissimae sollemninitatis et
praesta ut gloria tua inluminati saeculo moriamur
tibi /regi christo uiuamus saluator mundi qui [fo. 65a
cum patre et spiritu sancto uiuis et regnas in saecula 30

[84] COLLECTIO POST NOMINA

A Uditis nominibus ac desideriis offerentium fratres karis-
simi dei patris omnipotentis clementiam depraecemur
Ut qui hodie per filium suum mirifice aquae speciem uertit
in uinum ita omnium simul oblationes et uota /con- [fo. 65b 35
uertere dignetur in sacrificium diuinum et accepto ferre

¹ m¹ = ephiphaniae.

² ? inicia; cf. uocationis exordium, p. 27, l. 35.

³ mirabili; cf. mirabili sacramento, p. 27, l. 33.

ut accepto tulit abel^a iusti sui munera et abrahe patri-
 archae sui hostias Et quorum nomina texuit recitatio
 praemissa eorum sortem inter electos iubeat adgregare
 Per dominum nostrum iesum christum filium suum secum
 uiuentem semperque regnantem

5

[85]

COLLECTIO AD PACEM./

[fo. 66a

Domine christe iesu qui maiestate sublimis es et
¹potestate subnixus¹ cum in uirtute patris obsequeris
 iussionibus matris ut et² filium hominis ostenderis obse- 10
 quis et deum uirtutibus adprobaris qui ad omnium gen-
 tium lauatione[m] iordanis alueum sanctificaturus intrasti
 ut peccata nostra ablueres conscientiasque purgares. /uisita
 aeclesiam tuam et perface omnium uota pacem etiam [fo. 66b
 non petentibus praesta ut osculum quod in labiis datur
 in cordibus non negetur Quod ipse praestare digneris qui 15
 cum patre et spiritu sancto uiuis et regnas

[86]

CONTESTATIO

Uere dignum et iustum est aequum et iustum est nos
 tibi semper et ubique gratias agere domine sancte pater
 omnipotens /aeterne deus qui nobis super iordanis [fo. 67a 20
 aluaeum de caelis uocem in modum tonitruui praeuisti
 ut saluatorem saeculi demonstrares et patrem luminis aeterni
 ostenderis Caelos aperuisti Aerem benedixisti Fontem
 purificasti Et tuum unicum per columbam sancti spiritus
 demonstrasti Susciperunt fontes hodie benedictionem tuam 25
 /et tulerunt maledictionem nostram ita ut credenti- [fo. 67b
 bus purificationem omnium delictorum exhibeant et deo
 filios regenerando faciant ad uitam aeternam quos ad
 temporalem uitam carnalis natiuitas fuderat Nam quos
 mors per praeuaricationem coeperat hoc³ uita aeterna a 30
 morte recipiens ad caelorum regna reuo/cat Unde [fo. 68a
 debita exultatione uoces nostras iungimus confessionibus
 angelorum qui gloriam tuam mirabile sacramento hodi-
 erna sollemnitate⁴ uenerantes pro apparitione iesu christi
 domini nostri et pro nostrae uocationis exordium† 35
 sacrificium tibi laudis offerimus Per ipsum dominum nos-
 trum per quem maiestatem tuam laudant angeli⁵

¹ ¹? potestati subnexus or submissus.² et te.³ hos, Mab., Vez., N.F.⁴ + inserted above the word.⁵ usq., at foot of page.

[87] /COLLECTIO POST SANCTUS [fo. 68b]

Uere sanctus uere benedictus dominus noster iesus
christus filius tuus qui ad puerperii caelestis indi-
cium haec hodie contulit mundo sui¹ miracula maiestatis
ut adorandam magis ostenderet stellam et transacto temporis
interuallo aquas in uino² mutaret suoque baptismo
sanctificaret fluentia /iordanis iesus christus dominus [fo. 69a
noster qui pridie quam pateretur

[88] POST MYSTERIUM

Sacrificiis praesentibus domine quaesumus intende placatus
quibus non iam aurum thus et myrra profertur sed³
isdem muneribus declaratur offertur immolatur sumi-
tur per dominum nostrum iesum christum filium tuum qui
tecum et cum spiritu sancto uiuit

[89] ANTE ORATIONEM DOMINICAM.

/Non nostro praesumentes domine merito sed [fo. 69b
domini nostri iesu christi filii tui quem ut nos a
atenebris et umbra mortis^a liberaret misisti oboedientes
imperio Indigni quidem sumus nomine filiorum sed
iubemur dicere PATER NOSTER

[90] POST ORATIONEM DOMINICAM

Libera nos a malo omnipotens aeternae deus et dominare
tu nostri qui /qui[†] mortis a nobis dominia [fo. 70a
reppulisti ut tua semper domine cogitemus cum alacritate
mandata cum timore iudicia cum exultatione promissa
per eum qui tecum uiuit dominatur et regnat deus in
unitate spiritus sancti in saecula saeculorum

[91] BENEDICTIO POPULI

[a] Omnipotens artifex qui saepe quam plurimis
/hodie tamen insignibus te declarasti miraculis [fo. 70b 30

AMEN

[b] Qui recurrenti tempore multiplicasti pastor uina prius in
hidriis⁴ deinde cybos in cophanis AMEN

¹ *suae*, Mur., Mab., Vez., N.F.

² *uina* or *uinum*.

³ *sed[quod]*, Mab., Vez., N.F.

⁴ Transposition marks seem to denote the order: *prius in hidriis uina*.

^a Luc. i, 79.

[c] Discendat a sedibus tuis super capita famulorum et famularum tuarum spiritus sanctus tuus ille qui in iordane baptizante iohanne¹ in columba /corporaliter uisus [fo. 71a es]t] discendisse AMEN

[d] Reple animas eorum uino iustitiae quae² sermone tuo hodie ³ex aquarum sapore³ mutasti AMEN 5

[e] Adesto tuae plebi deuotioni[†] singulari te sacra per mysteria ueneranti AMEN

[f] Porridge pastor aepolum quo uicta fame saeculi cybis aeternitatis /animae saginentur [fo. 71b 10

[g] Infunde⁴ etiam super eos spiritualium dona uirtutum ut nihil in eis inimicus aut uiolentia subrepat aut fraude⁵ decipiat AMEN

[h] Sed per bonae conuersationis perseuerantiam hii qui adoptione⁶ uocati sunt filiorum^a intrare in possessionem 15 mereantur heredum. AMEN

[i] /Ut cum hinc transferri migrando praecipetur⁷ illic [fo. 72a] admitti permittatur unde te deum adorauit⁸ magis admiratum adstans sidus praeseptio AMEN

Quod ipse praestare digneris qui in trinitate perfecta 20 uiuis dominaris et regnas AMEN

[92]

POST EUCHARISTIAM

Diuinam misericordiam fratres karissimi /concordi oratione poscamus uti haec salutifera sacramenta nostris recepta pectoribus purificent animam 25 corpusque sanctificent atque in spem⁹ caelestium uiscera pariter et corda confirment Quod ipse praestare dignetur qui uiuit et regnat

[93]

COLLECTIO SEQUITUR.

R Espice domine propicius ad plebem tuam /et [fo. 73a 30] quam diuinis tribuis proficere sacramentis ab omnibus absolue peccatis per dominum nostrum iesum christum filium tuum

¹ iohanne dominum, N.F.² ? quod; qui, Mur., Mab., Vez., N.F.³ —³ aquarum saporem, N.F.⁴ final e added above the line.⁵ m¹: fr fraude, fr subsequently erased.⁶ in adoptionem.⁷ praecipietur, omn.⁸ adorandum monstrauit: there is a letter erased before u.⁹ Here there is a gap in the MS., but there is no lacuna in the text.^a Eph. i, 5, etc.

MISSA IN ADSUMPTIONE SANCTAE MARIAE
MATRIS DOMINI NOSTRI

[94]

[PRAEFATIO]

Generosae diei dominicae genetricis /inexplicabile [fo. 73^b
sacramentum tanto magis praeconabile quantum est 5
inter homines assumptione uirginis singulare Aput quem¹
uitae integritas obtenuit filium et mors non inuenit par
exemplum Nec minus ingerens stuporem de transitu
quam exultatione[m] ferens unico beata de partu Non
solum mirabilis /pignore quod fide concepit sed [fo. 74^a 10
translatione praedicabilis qua migravit Speciali trepudio
Affectu multimodo Fideli uoto fratres dilectissimi corde
depraecemur attento Ut eius adiuti muniamur suffragio
quae faecunda uirgo Beata de partu Clara de merito
Felix praedicatur abscessu obsecrantes misericordiam redem- 15
toris nostri /ut circumstantem plebem illuc [fo. 74^b
dignetur introducere quo beatam matrem mariam famu-
lantibus apostulis transtulit ad honorem Quod ipse prae-
stare dignetur qui cum patre et spiritu sancto uiuit et regnat
deus in saecula 20

[95]

COLLECTIO SEQUITUR

Deus qui dum opus illud fabricae mundialis quod sola
imperii iussione creaueras perire /non pate- [fo. 75^a
ris domum tibi in aluum uirginis fabricasti Et ne periret
gens² a te plasmata revelasti saeculis inaudita mysteria 25
Ut quem caelorum excelsa non capiunt paruus puellulae
aluus includeret Praecamus† supplices Ut de quibus et
pro quibus suscepisti membra mortalia intercedente beata
maria genetrice tua capere facias /deuicta saeculi [fo. 75^b
ambitione uicturiam Saluator mundi qui cum aeterno³ 30
patre uiuis et regnas deus in unitate spiritus sancti deus† in
saecula

[96]

COLLECTIO⁴ POST⁵ NOMINA

Habitatorem uirginalis hospicii Sponsum beati thalami
Dominum tabernaculi Regem templi qui eam in- 35
nocentiam contulit genetrici qua dignaretur incarnata deitas
generare⁶ Quae /nihil saeculi conscia tantum [fo. 76^a
praecibus mens† attenta Tenuit puritatem in moribus

¹ quam, N.F.² s above the line.³ r above the line.⁴ Praefatio, added, in Tironian notation, in the margin.⁵ † above the line.⁶ generari, omn.

quam perciperat angeli benedictione uisceribus Nec per
assumptionem de morte sensit inluuiem quae uitae
portauit auctorem fratres karissimi fusis praecibus domi-
num imploremus Ut eius¹ indulgentia illuc defuncti
liberentur a tartaro quo beatæ uirginis /translatum [fo. 76b 5
corpus est de sepulchro Quod ipse praestare dignetur
qui in trinitate perfecta uiuit

[97]

COLLECTIO AD PACEM

D^Eus uniuersalis machinae propagator qui in sanctis
spiritaliter in matre uero uirgine etiam corporaliter 10
habitasti Quae ditata tuæ plenitudinis ubertate Mansuetu-
dine florens Caritate/ vegens† Pace gaudens [fo. 77a
Pietate praecellens Ab angelo gratia plena Ab elisa-
beth benedicta A gentibus merito prædicatur beata
Cuius nobis fides mysterium Partus gaudium Uita 15
proiectum Discessus attulit hoc festiuium Praecamur
supplices ut pacem Quae² in adsumptione matris tunc
præbuiſti discipulis ³sollemni /nuper³ largiaris in cunc- [fo. 77b
tis Saluator mundi qui cum patre et spiritu sancto uiuis

[98]

CONTESTATIO

20

D^Ignum et iustum est omnipotens deus nos tibi magnas
merito gratias agere Tempore celeberrimo Die præ
ceteris honorando Quo fidelis israhel egressus⁴ est de
aegypto Quo uirgo dei genetrix de mundo migravit ad
christum/ Quae nec de corruptione suscepit conta- [fo. 78a 25
gium Nec resolutionem pertulit in sepulchro Pollutione
libera Germine gloriosa Assumptione secunda Paradyso
dote praelata Nesciens damna de coitu Sumens uota de
fructu Non subdita dolori per partum Non labori per
transitum Nec uita uoluntate nec funus soluitur 30
ui naturae, /Speciosus thalamus de quo dignus [fo. 78b
prodit sponsus Lux gentium Spes fidelium Praedo
daemonum Confusio iudaeorum Uasculum uitae
Tabernaculum gloriae Templum caeleste⁵ Cuius iuuen-
culæ melius prædicantur merita cum ueteris euae conferuntur 35
exempla Siquidem ista mundo uitam protulit. /Illa [fo. 79a
legem mortis inuexit Illa praeuaricando nos perdidit
Ista generando saluauit Illa nos poma arboris in ipsa ra-
dice percussit Ex huius uirgæ flos exiit qui nos odore refice-
ret fruge curaret Illa maledictione[m] in dolore generat 40

¹ *u* added, *m*², above the line, between *e* and *i*.

³—³ ? *sollemniter*, Mab.

⁴ *m*¹ = *egressus*.

² *Quam*.

⁵ *s* above the line.

Ista benedictionem in salute confirmat Illius perfidia ser-
 penti consensit. coniu/gem decepit prolem dam- [fo. 79b
 nauit Cuius¹ oboedientia patrem conciliauit filium
 meruit posteritatem absoluit Illa amaritudinem pomi
 suco² propinat Ista perennem dulcidinem nati fonte de- 5
 sudat Illa aceruo gusto natorum dentes deterruit Haec
 suauissimi panis blandimenti³ cybo formauit Cui nullus
 deperit nisi qui/ de hoc pane saturare⁴ fauce [fo. 80a
 fastidit Sed iam ueteres gemitos in gaudia noua uerta-
 mus Ad te ergo reuertimur uirgo faeta Mater intacta 10
 Nesciens uirum puerpera Honorata per filium non polluta
 Felix per quam nobis inspirata⁵ gaudia successerunt Cuius
 sicut gratulati⁶ sumus ortu trepidia uimus partu ita glorifi-
 /camur in transitum⁷ Parum fortasse fuerat si te [fo. 80b
 christus solo sanctificasset introitu nisi etiam talem⁸ matrem 15
 adornasset egressu Recte ab ipso suscepta es in assumptione
 feliciter quem pie suscepisti conceptura per fidem
 Ut quae terrae non eras conscia non teneret rupes in-
 clusa[m] Uere diversis in folis⁹ anima redempta¹⁰/ Cui [fo. 81a
 apostuli sacrum reddunt obsequium Angeli cantum Christus 20
 amplexum Nubis ueiculum Assumptio paradysum
 Inter choros uirginum gloria principatum Per christum
 dominum nostrum Cui angeli atque archangeli non cessant

[99] COLLECTIO POST SANCTUS

Uere sanctus uere gloriosus unigenitus tuus dominus 25
 noster iesus christus Qui cum de suo genitori
 esset aequalis¹¹ / de nostra¹² factus est minor ab angelis^a [fo. 81b
 Et ex patre habens immortalitatem ex matre quod moreretur
 adsumpsit ut in se liberaret genus humanum de tartaro
 dum ipsum mors non tenuit in sepulchro Ipse enim pridie 30
 quam pateretur

[100] POST MYSTERIUM

Discendat domine in his sacrificiis tuae benedictionis
 / coaeternus et cooperator paraclytus spiritus ut [fo. 82a
 oblationem quam tibi de tua terra fructificante porregi- 35
 mus caelesti¹³ per munerationem¹³ te sanctificante sumamus

¹ *Hujus*, omn.

³ *blandimenta*; *blandienti*, Mab. (cited by Vez. as *blandientis*), N.F.

⁴ *saturari*, Mab., N.F.

⁶ m¹: *cratulati*.

⁸ *itali*.

¹⁰ *redimita*, N.F.

¹² *nostro*, Mab., N.F.

² *succo*, Mab., N.F.

⁵ *insperata*, Mab.

⁷ *transitu*, Mab., N.F.

⁹ *infulis*, Mab., N.F.

¹¹ *lis* m².

¹³—¹³ ? *permutatione*, Mab., N.F.

^a Cf. Ps. viii, 5; Heb. ii, 9.

Ut translata fruge in corpore calicem† in cruore
 proficiat meritis quod obtulimus pro delictis praesta
 omnipotens deus qui uiuis et regnas in secula

[101] ANTE ORATIONEM DOMINICAM

/E Xaudi omnipotens aeterne deus supplicem [fo. 82b 5
 plebem tuam ob honorem mariae beatissimae gene-
 tricis et ita praeces nostras benignus intende ut cum
 fiducia dicere mereamur orationem quam nos dominus noster
 iesus christus filius tuus orare sic docuit dicens PATER

[102] POST ORATIONEM DOMINICAM

10

L iber a nos ab omni malo/ ab omni delicto [fo. 83a
 auctor omnium bonorum et conditor deus et inter-
 cedente beata maria genetrice tua contra cotidiani hostis
 insidias cotidiana nos protectione defende Saluator
 mundi qui cum patre et spiritu sancto uiuis et regnas 15

[103] BENEDICTIO POPULI

[a] D Eus qui cum te non capiunt caeli dignatus es in
 templo/ uteri uirginalis includi AMEN [fo. 83b
 [b] Ut mater integra haberet fructum de spiritu et incorrup-
 tione[m] de partu AMEN 20
 [c] Da plebi angelum custodem qui filium mariae fide
 concipiente¹ praedixit AMEN
 [d] Sanctificet gregem tuum illa benedictio quae sine
 semine humano redemptorem uirginis/ firmauit² in [fo. 84a
 utero AMEN 25
 [e] Ut te protegente, exultet aeclesia de congregato
 populo sicut maria meruit gloriari de fructu AMEN
 Quod ipse praestare digneris qui cum patre et spiritu
 sancto uiuis et regnas deus in saecula saeculorum AMEN

[104] POST EUCHARISTIAM

30

A Desto quaesomus domine fidelibus tuis ut quae sumpsit
 fideliter /et mente sibi et corpore beatae [fo. 84b
 mariae intercessionem custodiat quod ipse praestare digneris
 qui cum aeterno patre uiuis et regnas in³

¹ ? *concupienti*.

² *formauit*.

³ *in*, with contraction mark over *n* = *in &c.*

35

[105]

COLLECTIO SEQUITUR

Q Uaesomus domine deus noster ut interueniente beata
 maria sacrosancta mysteria quae sumpsimus
 actu subsequamur et sensu et eius nobis /indulta [fo. 85a
 refectio uitam conferat sempiternam per eum qui 5
 tecum et cum spiritu sancto uiuit et regnat

MISSA IN NATALE AGNES UIRGINIS ET
 MARTYRIS

[106]

[PRAEFATIO]

I N beatae martyris agnes natalicia trepudiantes fratres 10
 karissimi devoto corde domino /adsistamus [fo. 85b
 Uere enim huius est honorandus natalis Quae sic nata
 est mundo ut sit caelo renata Sic sub morte legis pro-
 creata ut contereret mortis auctorem Sic infirmo sexu
 condita ut metuenda uiris fortibus dispiceret tormenta 15
 Sic fragile conditione producta ut puella uirgi/ni- [fo. 86a
 bus¹ et potestatibus triumpharet O uera nobilitas quae
 sic terrena generatione processit ut ad diuinitatis consortium
 perueniret Oremus ergo ut pro nobis interueniat
 praccibus quae digna adsistit diuinis obtutibus quod ipse 20
 praestare dignetur qui cum patre et spiritu sancto uiuit et
 regnat

[107]

COLLECTIO SEQUITUR.

/D Eus uictrices agnes adiutor et praemium [fo. 86b
 exaudi nos illius interuentu cuius passionis natalem 25
 celebramus cui tanti muneris gratiam contulisti ut dia-
 bulum qui per euam humanum² genus omne subuerterat
 tenera aetate agnes contereret et sexu inbecile superaret
 ueritatis confessione prosterneret. /euidenter osten- [fo. 87a
 dens quod non solum perpetuae uirginitatis martyra esset 30
 et uirgo mansura sed agni immaculati sponsa fieri merere-
 tur integre³ de nomine Adsume ergo huius sacrificii
 immolatione[m] gratanter qui coronasti gloriosam pro tantis
 meritis uirginem per dominum nostrum iesum christum
 filium tuum 35

¹ ? uirtutibus, N.F.² *anum*, above the line.³ *integrae*, i.e., ἀγνή.

[108] /COLLECTIO POST NOMINA [fo. 87b]

DEus qui uirgineum florem per mariae uterum renouas
 reddens nobis in matre uirgine quod per incon-
 continentem perditum fuerat matrem Quam sequentes sanctae
 uirgines cum palma martyrii ad tuum usque thalamum 5
 peruenerunt Ex quibus est beata agnes martyra
 /cuius hodie passionis sollemnitas agitur quae nos ad [fo. 88a
 laeticiam suae deuocionis excitauit uere est enim honoran-
 dus huius diei¹ natalis quae sic terrena generatione pro-
 cessit ut ad diuinitatis consorcium per consecracionem 10
 uirginitatis perueniret per dominum

[109] COLLECCIO AD PACEM

LAeta nos domine quaesomus beatae martyres† tuae
 agnes festiuitas semper excipiat quae et iocunditatem
 nobis suae glorificacionis et pacis sinceritatis² infundat 15
 et tibi nos reddat acceptos per dominum

[110] /IMMOLACIO [fo. 88b]

UERE dignum et iustum est Tibi enim domine festa
 sollemnitas agitur Tibi dies sacrata celebratur quam
 beatae agnes uirginis sanguis in ueritatis tuae testificacione³ 20
 profusus magnifico nominis tui honore signauit Cui
 ad mirificanda[m] gratiam tuam in tencro adhuc corpore
 et necdum puellare flore maturo hanc uirtutem fidei et
 patientię fortitudinem contulisti ut seũicię persecutores†
 non cederit constancia uirginalis quo gloriosior fierit corona 25
 martyrii quia⁴ inter acerua supplicia nec sexui potuit
 eripere nec aetati Huius igitur passionis diem
 hodierna deuocionem⁵ celebrantes immolamus tibi domine
 deus noster uictimam laudis quam⁶ cum filio tuo domino
 nostro et sancto spiritu per claritatem regnantem cum 30
 angelis et archangelis dominaciones principatus et potestates
 caeli celorumque uirtutes ac beata seraphin socia exulta-
 cione concelebrant dicentes sanctus

/MISSA IN NATALE SANCTAE CAECILIAE [fo. 89a
 UIRGINIS

35

[III] [PRAEFATIO]

UENERabilem ac sublimem beatae martyris caeciliae pas-
 sionem et sanctam sollemnitatem pia deuotione cele-

¹ dies.⁴ quam.² sinceritatem, Mab., N.F.⁵ deuotione, Mab., N.F.³ m¹: testificationi.⁶ ? quem.

brantes Conseruatorem omnium deum fratres karis-
simi depraecemur ut piis /aeclesiae suae prac- [fo. 89b
cibus propitiatus adsistat Et sicut illi hodie coronam
dedit nobis quoque misericordiam largiatur per dominum
nostrum iesum christum filium suum secum uiuentem

[II2]

COLLECTIO SEQUITUR

O Mnipotens sempiterne deus qui aeglis infirma mundi
ut fortia quaeque confundas^a da nobis in festiuitate
sanctae caeciliae /martyrae congrua deuotione [fo. 90a
gaudere ut et potentiam tuam in eius passione laude- 10
mus et prouisum nobis percipiamus auxilium per domi-
num nostrum iesum christum filium tuum

[II3]

COLLECTIO POST NOMINA

R Espice domine quaesumus plebem tuam de sanctae
caeciliae martyris glorificatione gratulantem et bene- 15
placitum tribue /sacrarum tibi mentium famulatum [fo. 90b
Ut qui in sanctis tuis te honorare non desinunt perpetua
donorum tuorum tuorum[†] largitate potiantur et quod
uisibiliter exhibent inuisibiliter adprehendant Ut sicut
illius grata sunt merita sic nostrae¹ seruitutis accepta 20
reddantur officia per dominum nostrum iesum filium tuum

[II4]

/COLLECTIO AD PACEM

[fo. 91a

S Sanctae martyrae tuae caeciliae domine supplicationibus
tribue nos fouere[†] Ut cuius uenerabilem sollemnitatem
praeuenimus obsequio eius intercessionibus commendemur 25
et meritis Et praesta quaesumus domine ut pax quae
profertur in labiis etiam cordibus non negetur. per

[II5]

/IMMOLATIO MISSAE

[fo. 91b

D Ignum et iustum est aequum et salutare est nos tibi
semper gratias agere omnipotens sempiterne deus qui 30
^bperficis in infirmitate uirtutem^b quia beata gloriosaque cae-
cilia dispecto mundi coniugio ad consortia superna con-
tendens Nec aetate mutabili praepedita est Nec in/lece-
bris est reuocata carnalibus Nec ²sexu fragilitatis³ [fo. 92a
deterrita Sed inter puellares annos Inter saeculi 35
blandimenta Inter supplicium³ persequentium multiplicem

¹ originally *nostr* at end of one line and *trae* at beginning of the next.² ^a *sexus fragilitate*.³ *supplicia*.^a ^a I Cor. i, 27.^b ^b Cf. 2 Cor. xii, 9.

uicturiam uirgo casta martyra impleuit et ad poti-
 orem triumphum secum ad regna caelestia ualerianum
 cui fuerat nupta perduxit Et sic coronam /pudititiae [fo. 92*b*
 meruit ut regium thalamum non solum uirgo sed
 etiam martyra intraret Per christum dominum nostrum 5
 per quem maiestatem tuam laudant angeli adorant
 dominationes

[116] BENEDICTIO POPULI

[a] Summe optime misericordissime deus benedic famulos
 et famulas tuas AMEN 10

[b] Tribue eis per interuentu[m] sanctae caeciliae /uir- [fo. 93*a*
 ginis cor in tuo amore sollicitum in tuo timore deuotum
 in tuo honore perfectum AMEN

[c] Da eis tranquillitatem temporum salubritatem corpo-
 rum salutem animarum AMEN 15

[d] Mereantur te fide quaerere operibus inuenire gratia
 promereri¹ AMEN

[e] Et illa studeant agere te teste. quae /digna [fo. 93*b*
 fiant in remuneratione te iudice AMEN

Quod ipse praestare digneris qui in trinitate perfecta uiuis 20
 dominaris et regnas

MISSA IN NATALE SANCTI CLEMENTIS
EPISCOPI.

[117] [PRAEFATIO]

Diem hunc gloriosae passionis. sancti ac uenerabilis 25
 clementis episcopi per quem superstitiosa gentilitas
 conruit iudaeorum et fides catholica in corda homi- [fo. 94*a*
 num radiauit fratres karissimi reuoluto anni circulo de-
 bito ueneremur obsequio domini misericordiam exorantes
 ut qui eum lumen ²teterrimo gentilitatis errore² praeuit 30
 nos suo lumine ^aoriens ex alto^a clarificet qui illum sacrae
 praeposuit aeclesiae nos sub mundialium fasce curarum
 /gementes ipso exorante subleuare dignetur [fo. 94*b*
 per dominum nostrum iesum christum filium suum secum
 uiuentem 35

[118] COLLECTIO SEQUITUR

Christe omnipotens deus qui beatum clementem ante-
 stitem propter nomen tuum in altitudine maris
 paganorum tempestate dimersum ut in certamine probasti

¹ originally *promerere*; the *i* passing through the final *e* is by a much later scribe. 40

² ² *errori*, Mab., N.F.; or supply *in* before *teterrimo*.

^a—^a Luc. i, 78.

bello/rum ita post bellum patefactis arenis [fo. 95a
 educis gloriosum Quaesomus pietatem tuam ut nos a
 concupiscentiae procellis erutos paternae gloriae repraesentis
 innoxios Saluator mundi qui cum aeterno patre uiuis et
 regnas deus in unitate spiritus

[119]

COLLECTIO POST NOMINA.

NOminum seriem† relata defunctorum¹ /fratres [fo. 95b
 karissimi omnipotentis dei misericordiam supplices
 exoremus ut interuentu sancti clementis antestitis et martyris
 sui defunctis absolutionem uiuentibus tribuat salutem 10
 Memores etiam simus fidelissimorum suorum sisennii atque
 theodoraē Ut quibus per beatum martyrem fidem se credendi
 in/inseruit† eis paradysi regna participet per [fo. 96a
 dominum nostrum iesum christum filium suum secum
 uiuentem 15

[120]

COLLECTIO AD PACEM

CONcordator discordiae et origo societatis aeternae
 indiuisa trinitas deus qui sisennii infidelitatem ab
 aeclesiae unitate disiunctam per sanctum clementem
 antestitem et subdis catho/licae fidei et innectis [fo. 96b 20
 perpetuae caritati Exaudi praeces nostras illamque nobis
 pacem tribue quam quondam aetherem ascensurus
 apostulis relequisti Ut qui praesentium labiorum inpraessione
 inlegati fuerint osculo tua custodia pacifici permancant in
 futuro Quod ipse prestare digneris qui cum ²patre et² 25

[121]

/IMMOLATIO MISSAE

[fo. 97a

DIGNum et iustum est uere dignum est nos tibi gratias
 agere domine sancte pater omnipotens aeternae deus
 in sollemnitate sancti martyris tui clementis Qui cognationem
 reliquit et patriam et post odorem tui nominis terras 30
 mariaque transmeans abnegansque semetipsum crucem
 /peregrinationis adsumpsit ut te per apostulorum [fo. 97b
 tuorum uestigia sequeretur Cui tu domine secundum
 promissionem filii tui tam in praesenti saeculo quam in
 futuro centuplicata muneris praemia repensasti Nam 35
 beatissimi petri mox traditus disciplinis parentes quos in
 genitali solo perdiderat. in exter/na regione resti- [fo. 98a
 tues quos terrenae generationis amiserat. diuinac reddis
 naturae participes Deinde magistri sui uicarium per

¹ ? om.²—² Merovingian script by the original copyist.

ordinem subrogando romanae urbis cuius propter te
dispexerat dignitatem tenere constituis principatum ¹Pro
quo¹ transitura claritate caelesti facis honore conspicuum
/Postremo martyrii gloria sublimatum pro temporali- [fo. 98b
bus gestis aeternam² provehis coronam Per christum 5
dominum nostrum per quem maiestatem tuam laudant
angeli atque archangeli non cessant clamare dicentes
SANCTUS SANCTUS SANCTUS

[122] BENEDICTIO POPULI

[a] C Ustus† sacerdotii decator martyrii palma triumphi ¹⁰
/deus benedic famulos et famulas tuas [fo. 99a

AMEN

[b] Dona eis martyris huius obtentu recte uiuere
subrie agere salubriter conuersari AMEN

[c] Ut illa agant suo arbitrio quae digna habeantur tuo ¹⁵
iudicio et indigna³ inueniantur subiacere supplicio AMEN

Quod ipse praestare digneris qui in trinitate perfecta
uiuis et regnas⁴

/MISSA SANCTI SATURNINI EPISCOPI ET [fo. 99b
MARTYRIS

20

[123] [PRAEFATIO]

D Eum qui inmortales gloriosorum martyrum palmas
triumphali cruore perfudit et beatam diei huius sollemni-
tatem suis pro se uincentibus dedicauit fratres karis-
simi suppliciter oremus ut qui dedit diei huius sollemni- ²⁵
tatem det ple/num sollemnitis effectum Qui [fo. 100a
dedit hoc quod cultus festiuitatis amplectitur det ut affectu
deuotionis imitemur Et quicquid sancto⁵ uiro ac beatissimo
martyri suo saturnino hodierno die profuit ad gloriam
nobis proficiat ad salutem per dominum nostrum iesum ³⁰
christum filium suum qui secum et cum spiritu sancto

[124] COLLECTIO SEQUITUR

/D Ebitas omnipotens sempiterne deus referimus [fo. 100b
gratias iesu christo domino nostro in cuius similitu-
dinem beatissimus saturninus dum offerret uictimam ipse ³⁵
fit uictima dum sacerdotium electus agit martyrium
deuotus impleuit ut per eminentiam iustitiae atque

¹ Proque.³ indigni.² ad aeternam, Mab., N.F.⁴ usque hic, at foot of page.⁵ sancto repeated by a later hand in the margin.

uicturiae et testis fuerit¹ /et antestis in quo pro- [fo. 101a
ficiens fidei latitudo dum cathedram suscipit sanctitatis
coronam rapuit passionis Ita maiestatem tuam domine
supplices exoramus ut qui ei tanta[m] pro nomine tuo
prestitisti tolerantiam per eius intercessionem tribuas pro 5
delictis plebi huic ueniam. per dominum nostrum iesum
christum filium tuum

[125] /COLLECTIO POST NOMINA [fo. 101b

M Agnum nobis est semperque festiu[u]m fratres karis-
simi summi pontificis et martyris saturnini meritis 10
depensis fideliter precibus exorare Qui saluatoris nostri
praecepta custodiens non solum sacerdotium ac uitae
beatitudinem meruit sed etiam tanti honoris officium feli/ci
martyrio consecrauit Per² cuius meritis depraecemur [fo. 102a
omnipotentem deum ut illic defunctorum animas transferat 15
a tartaro quo illum causa amoris sui adsumere dignatus
est post triumphum Per dominum nostrum iesum christum
filium suum secum

[126] COLLECTIO AD PACEM

D Eus qui³ uiscera misericordiae atque uberi /multi- [fo. 102b 20
plici³ sic sancto[s] tuos coronas pro meritis ut dis-
cordantium animos eorum intercessionem pacifices Que-
somus per interuentum sancti saturnini antestitis et martyris
tui ut pacificatam plebem huius festiuitati collectam sic
ab omni similitate separe ut perfectam tuo conspectui habe- 25
/re digneris per dominum nostrum iesum christum [fo. 103a
filium tuum

[127] CONTESTATIO

D Ignum et iustum est optimum sane est nobisque spe-
ciali deuotione praecipuum omnipotentiam tuam 30
trinitas deus pro cunctorum⁴ triumphalibus poenis
seruitio linguae supplicantis extollere Sed praecipue hoc
tempore /beatum saturninum tremendi nominis [fo. 103b
tui conclamantissimum testem debito honore suscipere
quem turba gentilium cum impulit e fano intulit caelo 35
Siquidem ipse pontifex tuus ab orientis partibus in
urbem tolosatium destinatus roma garonnae inuicem
petri tui tam cathedram quam /martyrium con- [fo. 104a

¹ N.F. are in error in stating that *fuerit* (Th., Mab., Mur.) is in the MS. ; *fieret*, Vez., N.F.

² *Pro*, Mur.

³ ³ ? *per uiscera* (Luc. i, 78) *m. ueris atque multiplicis*.

⁴ *cuncturum* (!), Th., Mur.

summauit Unde benedicimus te domine in operibus
 tuis et supplices dipraecamur ut spiritalia christiani populi
 desideria sollemniter impleantur et misericordia a te
 petita per sancti tui saturnini suffragia celeriter im-
 petretur Ut cum atuae maiestatis super nos apparuerit 5
 gloria^a meritorum/nostrorum tribuas indulgentiam [fo. 104b
 Per christum dominum nostrum. Cui merito omnes angeli atque
 archangeli cherubin quoque et seraphin sine intermissione
 proclamant dicentes† SANCTUS SANCTUS SANCTUS

MISSA IN NATALE SANCTI ANDREAE APOSTOLI: 10

[128]

PRAEFATIO

/A Postolicum et tot¹ alium saeculo diem quo [fo. 105a
 retifex ille praeclarus andreas post inluminatam
 praedicationem² achaiam felici martyrio decorauit uel
 proprii corporis hostiam crucis insigniam³ amplectendo 15
 gestauit fratres karissimi intentis sensibus et /totis [fo. 105b
 uisceribus excolamus inclitam omnipotentis dei miseri-
 cordiam dipraecantes uti hunc populum crucis suae
 signaculo praemonitum⁴ illuc iubeat adire adminicu-
 lante fide quo martyr praecessit impleto certamine 20
 quod ipse praestare dignetur qui cum patre et spiritu sancto
 uiuit et regnat

[129]

COLLECTIO SEQUITUR

/CHriste domine crucifer gloriose qui con- [fo. 106a
 stantiam beati andreae apostoli propter gloriam tui 25
 nominis crucifixi ita confortasti in proelio ut extolleret in
 triumpho Exaudi hunc coetum supplicem ac praesentem
 et praesta ut qui hoc tempore eius sollempnitati debitum
 faenus exsoluimus futuris /temporibus modum uitae [fo. 106b
 castissimae ipso opitulante seruemus. per te christe 30
 saluator mundi qui cum aeterno patre uiuis dominaris
 et regnas deus in unitate spiritus sancti in saecula seculorum.

[130]

COLLECTIO POST NOMINA

O Mnipotentem deum ac dominum nostrum fratres karis-
 simi depraecemur ut hodierna sollemnia quae 35
 pro natalem beatissimi /apostoli et martyris sui [fo. 107a

¹ toti, Mab., N.F.² praedicatione, omn.³ insignia, omn. ; am was suggested by the next word.⁴ praemunitum, N.F., cf. p. 22, l. 8.^a Cf. Ioh. ii, 10, 19.

andreae suscepimus sibi ipse commendet ac sicut illi
 hodie ob praedicationem uerbi sui captum¹ inter uincula
 carcëris flagella et crucis nece² adfuit et de triumpho
 nobili coronam dedit ita interuentu eius nobis in se
 credentibus qui praessuris huius mundi et insidiis
 aduersarii /fatigamur in omnibus temptationibus [fo. 107b
 adesse ac misericordiam largire dignetur Et offerentum
 ac pausantum quae recitata sunt nomina apostoli sui
 intercessione sanctificet Per dominum nostrum iesum
 christum filium suum secum uiuentem

[131]

COLLECTIO AD PACEM

Omnipotens sempiternus deus qui tanta tibi caritate
 beatum-/andream apostolum uincxisti³ ut tuo [fo. 108a
 auxilio mundi uinceret fluctos carnis contereret motus
 nitentisque gladii non paueret adsultos Quem crux eleuata
 suscepit humilem ut restitueret triumphantem Pacifica
 quæsomus hanc familiam eius sollemnitati collectam ut
 dum praebet oscula proximis /indulgens laedentibus [fo. 108b
 ueniam obteneat pro delictis per dominum nostrum iesum
 christum filium tuum qui tecum

[132]

CONTESTATIO

Dignum et iustum est aequum et iustum est pietati
 tuae ineffabilis† gratias referre omnipotens sempiternus
 deus et inaestimabili gaudio passionem tuorum praedi-
 care sanctorum per christum dominum nostrum /Qui [fo. 109a
 beato andrea† in prima uocatione dedit fidem et in
 passione donauit⁴ uicturiam Acceperat haec utraque beatus
 andreas. ideo habebat et in praedicatione constantiam
 et in passione tolerantiam Qui post iniqua uerbera post
 carceris septa alligatus suspendio se purum sacrificium
 tibi obtulit deo /Extendit mitissimus brachia [fo. 109b
 ad caelos amplectitur crucis uixillum defigit in oculis
 ora agni cognoscit archana Denique dum ad patibulum
 duceretur in cruce suspenderetur carne patiebatur
 et spiritu loquebatur Obluiscitur crucis tormenta dum de
 cruce christum pra[e]conat Quantum enim corpus eius in lig-
 /no extendebatur tantum in lingua eius christus [fo. 110a
 exaltabatur quia pendens in ligno sociari⁵ se ei gratula-
 batur Absolui se non patitur a cruce ne tepiscat

¹ *capto*, Mab., N.F.² *necem*, Mab., N.F.³ *c* above the line.⁴ *m*¹: *donauit uit.*⁵ *sociare*, Vez. (printer's error).

certamen in tempore Turba circumspexit et lamentat
 demitti a uinculo cupit quem reparatorem mentis intel-
 legit Laxari postulat iustum ne pereat populus hoc de-
 licto /Interea fundit martyr spiritum possessurus [fo. 110b
 sempiterni iudicis regnum Per¹ cuius meritis concide 5
 nobis omnipotens deus ut a malis omnibus tuti atque
 defensi . tibi domino nostro deo martyrum et principi
 apostulorum laudes semper et gratias referamus cum
 angelis et archangelis qui gloriam tuam non cessant clamare
 dicentes 10

[133] /COLLECTIO POST SANCTUS [fo. 111a

O Sianna† in excelsis uere sanctus uere benedictus
 uere gloriosus dominus noster iesus christus filius
 tuus qui beatum andream apostulum primum elec-
 tione. exinde certamine consecrauit Ipse enim pridie quam 15

[134] COLLECTIO POST SECRETA

R Ecolimus te domine passum pro mundi salute
 humilem /sed credimus subsistere semper in [fo. 111b
 genitore potentem Praecamur ut qui de altario tuo partici-
 pamur cum beatis apostolis in caelestibus gloriemur 20
 praesta saluator mundi qui cum aeterno patre et spiritu
 sancto uiuis

[135] COLLECTIO ANTE ORATIONEM DOMINICAM

D Eus qui sanctos apostulos tuos exemptos ab huius saeculi
 fluctibus angelicis iussisti coetibus /adgre- [fo. 112a 25
 gare² quos etiam tuis praeceptionibus inhacrentis† qualiter
 te depraecarentur exhortator piissimus informasti supplices
 quæsomus ut qui illos hilare affatu salubriter imbuisti
 nobis ipsam praecem cum fiducia permittas clamare uel³
 dicere PATER NOSTER 30

[136] COLLECTIO POST ORATIONEM DOMINICAM

A B omni malo nos /eripe omnipotens deus et [fo. 112b
 praesta ut iubar apostolici luminis circumdatione⁴
 neūum criminis cum pompis saeculi respuamus per
 dominum nostrum iesum christum filium tuum 35

¹ ? *Pro*, Mur.

³ ? *et*, N.F.

² ? *adgregari*, N.F.

⁴ *circumdati omnem*, Mab., N.F.

[137]

BENEDICTIO POPULI

[a] D^{omin}e deus omnipotens qui gloriosus super sidera
sedens alnum nobis sidus beatos apostulos reliqu-
isti. Quorum speciosam, /cohortem felici clari- [fo. 113a
tate pollentem prius praelegisti merito ut praedistenaris 5
in regno AMEN

[b] Concide propicius circumstantem plebem crucis tuae
muneri¹ signaculo ut uniuersum superit aduersae potestatis
incursum AMEN

[c] Infunde sensibus eius apostolica dogmata /qua te [fo. 113b 10
contempletur mente serena AMEN

[d] Ut in illo tremendo discussionis tempore eorum defensetur
praesidium² quorum est secuta praeceptum AMEN

Quod ipse praestare digneris qui cum patre et spiritu
sancto uiuis et regnas deus 15

MISSA IN NATALE SANCTAE EULALIAE
UIRGINIS

[138]

/[PRAEFATIO]

[fo. 114a]

D^eum omnipotentem fratres karissimi qui tantum
prudentem uirginitatem fidei sociatam apice gloriae 20
consecrauit Ut per quem facta est mater maria fieri
martyra eulalia Illa pariendi effectum felix Ista moriendo
Illa implens incarnationis officium Ista rapiens passionis
exemplum Illa credit angelo Ista restetit /in- [fo. 114b
imico Illa electa per quam nasceretur christus Ista 25
per quam uinceretur diabolus Supplici oratione poscamus
ut beatam eulalam pro nobis orantem exaudiat Et omnia
quae peccatis aduersantibus impedimur eius auxilio ab
omni labe peccaminum eruamur Per dominum nostrum iesum
christum filium suum secum 30

[139]

COLLECTIO SEQUITUR

/D^eus qui sanctae martyre tuae³ eulaliae Pro [fo. 115a
poena gloriam Pro morte uitam Pro infirmitate
uirtutem Pro passione coronam tribuisti Praesta ut
sicut illa exultat in gloria sic nos de tua misericordia gratul- 35
lemur et in aeternum ueniam te donante consequi
mereamur Per dominum nostrum iesum christum filium
tuum qui tecum

¹ *muniri*, Th., Mab., Mur., N.F.² *praesidio*, Mab., Vez., N.F.³ *e* above the line.

[140] . COLLECTIO POST NOMINA

/D Eum qui sanctae famulae suae eulaliae [fo. 115b
 gloriosam et inmarciscibilem coronam martyrii con-
 tulit fratres karissimi supplices depraecemur ut prae-
 stante diuina misericordia ipsius precibus obtineamus 5
 ueniam qui gloriam non meremur Caris etiam nostris
 qui nos in somno pacis praecesserunt perennis aevi beatitu-
 /dinem et perpetuae lucis gratiam remunerare [fo. 116a
 dignetur Per dominum nostrum iesum christum filium suum
 secum uiuentem

10

[141] COLLECTIO AD PACEM

D Eus simultatum discussor . pacis quaesitor cuius ut
 pietatis est disiuncta coniungere ita amoris est
 casta pacifice allegari¹ Tu nunc nos domine apostulorum
 tuorum dogmate obsequentes pace nocte /cari- [fo. 116b 15
 tate orna castitate sanctifica Et² qui de beatae uir-
 ginis eulaliae passionem meruimus habere exemplum merc-
 amur³ de euicta³ iracundia obtinere triumphum Per
 dominum nostrum iesum christum filium tuum qui tecum uiuit

[142] IMMOLATIO MISSAE

20

D Ignum et iustum est acqu[u]m et salutare est nos tibi
 semper et ubique gratias agere domine sancte
 /pater omnipotens aeternae deus teque laudare in [fo. 117a
 omnibus operibus tuis Qui dono gratiae tuae famulam
 tuam eulalam nobiliorem⁴ mentis stigmate decorasti ut 25
 inlaesam in se imaginis tuae pulchritudinem custodiret
 Digna uere comes filii tui quae tenero sexu . bellum fortis
 inuaderet et ultra opinionem humanae /uirtutis [fo. 117b
 ad tolerantiam poenarum se . zelo tui amoris obtulerit
 quae in speciem praeciosi ung[u]enti⁵ sanguinem suum sub 30
 testimonio bonae confessionis effunderit et incorrupta flam-
 mis uiscera in odorem suauissimi tymiamatis adoleret,
 Uadit ad tribunal cruenti praesidis nec quaesita Lucra-
 tura /regnum Contemptura supplicium Inuen- [fo. 118a
 tura quaesitum Uisura confessum Non trepida de senten- 35
 tia Non ambigua de corona Non defessa de aeculeo

¹ *alligari*, Th., Mur., Vez.; *alligare*, Mab., N.F.² *Ut*, Mab. ³⁻⁵ MS. *deuicta*; *deuicta*, omn.⁴ *nobiliore*, omn.; the reading in the MS. may be due to an exemplar in which the words were not divided from each other.⁵ *unigeniti*, omn.; but *unguenti* occurs in the parallel passage in the Mozarabic missal.

40

Non diffusa de praemio Interrogatur Confitetur Ingen-
 tique miraculo maiestas tua exaltatum¹ uirginis spiritum
 quem adsumpsit per flammam suscepit /per colum- [fo. 118b
 bam [u]t hoc prodigio in caelist† uirgo et martyr ascend-
 eret quo in terris filium tuum pater ostenderas Per quem 5
 maiestatem tuam laudant angeli atque archangeli non
 cessant clamare dicentes

MISSA IN CONUERSIONE SANCTI PAULI

[143]

/D^Eus qui beati pauli apostuli dignitatem ubique facis [fo. 119a 10
 gloriosam Praesta quaesomus ut et doctrina semper
 ipsius foueamur et meritis. per

[144]

COLLECTIO SEQUITUR

S^Ancutorum decus remunerator iustorum deus aq^ui super
 omnes et per omnia et in omnibus nobis es^a Cui 15
^bsacrificium est cor contritum^b et oratio purum /incen- [fo. 119b
 sum Tribue nobis per intercessionem beatissimi pauli
 apostuli sanctificationem cordis feruorem spiritus
 corporis puritatem ut mortificatis terrenis uitiis immaculatus²
 spiritu et corpore nostro tibi semper laudes† hostias 20
 referamus quod³

[145]

[COLLECTIO POST NOMINA]⁴

D^Eus qui apostulum tuum paulum insolentem contra chris-
 tiani nominis pietatem caelesti uoce cum terrore
 perculsum hodierna die /uocationis eius mentem⁵ [fo. 120a 25
 cum nomine commutasti Et quem prius persecutorem
 metuebat eclesia nunc caelestium mandatorum laetatur se
 habere doctorem quemque ideo foris caecasti ut introrsos
 uidentem faceres Cuique post tenebras crudelitatis⁶ ablatas
 ad euocandas gentes diuinae legis scientiam contulisti Sed et 30
 tertio naufragantem pro cfidem quam expugnauerat^c iam deu-
 otum in elemento liquido fecisti vita[re]⁷ discrimen Sic

¹ *exaltatum*, Th., Mab., Mur., Vez.

² *immaculati*, Mab., N.F.

³ *quod* with contraction mark = *quod ipse praestare*, &c.

⁴ The title of the collect has not been inserted, although space had been left
 for it.

⁵ ? *tum mente*.

⁶ *incredulitatis*.

⁷ *uita*, Th., Mur.

a—^a Eph. iv, 6.

b—^b Ps. i, 19.

c—^c Gal. i, 23.

nobis quaesomus eius et mutationem et fidem colentibus post
 caecitatem peccatorum fac te uidere in caelis /qui [fo. 120b
 inluminasti paulum in terris et munera praesentia libens
 accipe quae apostuli tui praecibus tibi fiant accepta

[146]

COLLECTIO AD PACEM

5

DEus qui iustitiae legis in a cordibus credentium digito tuo
 scribes quique in paulum hodierna die uocationis eius
 de caelis non atramento^a sed spiritu tuo uiuo caritatis
 tuae feruorem ita scribes ut proprium quassandum corpus
 pro ecclesiae tuae tradat membris qui ipsius eclasiae† olim 10
 contriuerat membra. Sic nobis ipsius interuentu doctoris
 et fidelis magistri fraternae /caritatis sincere consor- [fo. 121a
 tium dona et de tuae dilectionis quam ille habuit multiplice
 flammam¹ uel unam scintillam dignare largire ut sequa-
 mur per dilectionem feruentem magistrum cuius flagrantiam² 15
 in caritate frequentamus praecepta

[147]

IMMOLATIO MISSAE

DIGNum et iustum est uere aequum et iustum est nos
 tibi gratias agere domine sancte pater omnipotens
 aeterne deus qui ut ostenderis te omnium cupire indulgere 20
 peccatis persequutorem ecclesiae tuae ad unum uerbum tuae
 uocationis lustratus es et statim fecisti /nobis ex [fo. 121b
 persequutore doctorem Nam qui alienas epistulas ad destric-
 tionem³ ecclesiarum acceperat cepit suas ad restaurationem
 earum scribere et ut seipsum paulum factum ex saulo mon- 25
 straret Repente^b architectus sapiens fundamentum posuit^b
 ut sancta ecclesia tua catholica eo aedificante gau-
 deret a quo fuerat ante uastata Et tantus eius defensor
 existeret ut omnia supplicia corporis et ipsam caedem
 corporis non timeret Nam factus est caput ecclesiae 30
 qui membra ecclesiae conquassauerat caput terreni corporis
 /tradidit⁴ ut christum caput in suis omnibus membris [fo. 122a
 acciperet per quod etiam tuas electionis esse meruit
 qui eundem dominum nostrum iesum christum filium tuum in sui
 pectoris habitationem suscepit per quem maiestatem tuam 35
 laudant

¹ *flamma*, omn.² *flagrantia*, omn. ; ? *flagranti*.³ *destructionem*, Mab., N.F.⁴ first *i* and the following *a*, *m*², over erasure.

40.

^{a—^a} Cf. 2 Cor. iii, 3, 4.^{b—^b} 1 Cor. iii, 10.^c Act. ix, 15.

MISSA IN CATHEDRA SANCTI PETRI
APOSTULI

[148]

[PRAEFATIO]

Sollemnitatis praedicandae diem praecipue nobilem in quo
fidem¹ praecellenti filius excelsi dei ori² petri monstratus
est et³ in coapostulos³ interrogante de se christo quis esset
/uere confessus est cum beatus bariona uoce [fo. 122b
redemptoris fide devote⁴ praelatus⁵ est ut⁶ per hanc petri petram
bases ecclesiae fixus est Ue[ne]rantes fratres dilectissimi
depraecemur ut tam gloriosa laude fidem petri qui pre-
tulit ipse beatitudinis⁷ auctor plebem conrobores per
dominum nostrum

[149]

COLLECTIO SEQUITUR

Deus qui hodierna die beatum petrum poste⁸ dedisti
caput ecclesiae cum te ille uere confessus sit et ipse
a te digne praelatus sit supplices exoramus ut qui dedisti
pastorem ne quid de ouibus perderis ut grex effugiat
erroris[†] eius /intercessione quem praefecisti salui- [fo. 123a
fices⁹ quod ipse praestare

[150]

POST NOMINA

Deum qui beato petro tantam potestatem discipulo con-
tulit ut si ipse legauerit non sit alter qui soluerit
et quae in terra soluerit idem¹⁰ caelo soluta sint Praecibus
inpleremus[†] ut eductis a tartaro defunctorum spiritibus
non praeualeant sepultis infernae¹¹ portae per crimina quas
per apostuli fide[†] uinci credit ecclesia per dominum nostrum
iesum christum

[151]

COLLECTIO AD PACEM

Clementissime conditor qui tanta caritate succendisti
discipulum ut sei¹² de naue /iactato ad te celer [fo. 123b
festinaret pede nudo per pelagus et uidens hanc dilec-
tionem clauis ei dans¹³ siderum uoces inspicere suggeren-
tium ut quicumque ex praecepto iunguntur ad osculum
liuore pectoris excluso illuc per gratiam ducantur quae¹⁴
caeli petrus est ianitor praesta saluator mundi

¹ fide.³ in coapostulis or coapostulos, N.F.⁵ ? prolatus ; cf. p. 86, l. 13 ; p. 139, l. 34.⁶ ? et.⁸ post te, omn.¹⁰ ? eadem ; item, Mab., N.F.¹² se, omn.¹⁴ quo, Mab., N.F.² ore.⁴ deuota, Mab., N.F.⁷ m¹ : beatitudinis.⁹ nos saluifices.¹¹ inferni, N.F.¹³ dares, Mab., N.F.

[152]

CONTESTATIO

Dignum et iustum est qui diues infinitae clementiae
 cupioso munere plasmam tuae creaturae in tantum
 dignaris erigere ut uernaculo limi ¹patiaris homine¹ de terrena
 conpage clauēs caeli /committeris et ad iudic- [fo. 124a 5
 andas tribus solium excelsae sedis in sublime conponeres
 Testis est dies hodierna beati petri cathedra episcopatus expos-
 ita In qua fidei merito reuelationis ²mysterium filium dei
 confitendo praelatus apostolos² ordinatur In cuius con-
 fessione est fundamentum ecclesiae nec ³aduersus hanc petram 10
 portae inferi praeualent^a nec serpens uestigium expraemit
 nec triumphum mors obtinet Quid uero beato petro diuerso
 sub tempore accessit laudis et gloriae quae uox quae
 lingua quis³/ explecit⁴ Hinc est quod mare [fo. 124b
 tremulum fixo calcāt uistigio et inter undas liquidas pendula 15
 planta perambulat Hic ad portam speciosam contracti
 tendit uestigia et tactus petri ⁵digitos clodus⁵ non indigit
 baculo Hinc carceratus dum dormitat christus cum
 ipso peruigilat et retrusus ergastulo foras procedit per
 angelum Hinc paraliticum erexit decubantem in lectulo 20
 ac debilitato uerbo dedit uestigium Hinc tabitha[m] mulierem
 reuocauit de funere et uirtute⁶ imperanti⁷ praedare non licuit
 Hinc tanta fidei /dotem⁸ inter apostulos petiit⁹ [fo. 125a
 ut curaret uniuersos languores dum praeterit et cadauera
 uiuerent umbra salubris quae tetegit per christum dominum 25
 nostrum cui merito

[153]

POST SANCTUS

Suscipe domine inter angelicae uoces¹⁰ officium nostrae nostrae†
 quoque seruitutis obsequium per christum

[154]

POST MYSTERIUM

Haec igitur praecepta seruantes sacrosancta munera
 nostrae salutis offerimus obsecrantes ut inmiscere¹¹
 digneris spiritum tuum sanctum supra¹² haec sollemnia ut fiat
 nobis legitima eucaristia in tuo filique /tui nomine et [fo. 125b
 spiritus sanctus¹³ in transformatione corporis ac sanguinis domini 35

¹⁻¹ *compatiens, homini*, Mab., N.F.

²⁻² ? *mysterio* . . . *apostolis* or *apostolus*, Mab.

³ Either some such word as *calamus* was omitted by the scribe when turning over the leaf, or *homo* must be understood.

⁴ *explicit*, Th., Mur., *explicit*, Mab., Vez., N.F.

⁵⁻⁵ *digito claudus*, omn.

⁶ *i* added above the line.

⁷ *imperante morti*.

⁸ *dote*, Mab., ? N.F.

⁹ *praeiit*, Mab., N.F.

¹⁰ *uocis*, omn.

¹¹ *immittere*, Mab., N.F.

¹² *super*, Mab., N.F.

¹³ *sancti*, omn.

^{a-a} Mt. xvi, 18.

nostri iesu christi unigeniti tui edentibus nobis uitam
aeternam regnumque perpetuum conlatura bibituris per
ipsum dominum

[155] ANTE ORATIONEM DOMINICAM

Diuino magisterio edocti et diuina insti[tu]tione formati
audemus dicere PATEK NOSTER

5

[156] POST ORATIONEM DOMINICAM

Libera nos aeterna pietas et uera libertas neque sinas
ab inimico capi qui a te cupiunt possideri omnipotens
[deus] qui uiues

10

[157] BENEDICTIO

[a] Supra caelorum agmina sedens ¹toto orbe¹ terrarum
/pugillo concludens uotiu^a ²hoc hodierni dies² [fo. 126a
sollemnia celebraturos peraudi AMEN

[b] Ut qui sancti patroni nostri petri tuique apostoli festa
colimus per eius intercessionem tibi placiamus AMEN

15

[c] Da sacerdotum regum cunctorumque populorum illa
semper in mente ut qui te deum uerum confitentes laudes
dicentes ³inlata nostrorum crimina³ saluantur AMEN

[d] Et quemadmodum nos fecisti de sacro fonte procidere
puros ita nos iobeas in eterna repacula† cum sanctorum
cetibus sociare† perpetuos quod ipse praestare digneris
qui cum patre

20

/ORDO MISSAE IN INICIUM QUADRAGIN- [fo. 126b
SIMAE

25

[158]

Omnipotens sempiterne deus praesta ut quadraginsimale
hoc ieiunium solemnem et competentibus inchoemus
obsequiis et tibi⁴ placitis effectibus celebremus humani
generis conditor et redemptor largire propicius et⁵ conti-
nentiam nostrae restorationis in tuis depotatam⁶ sincera
conuersationem† tractemus quod ipse praestare

30

¹—¹ totum orbem, Mab., N.F.

²—² hoc hodierno die; hoc hodierni diei, Th., Mur., Vez.; haec hodierni diei,
Mab., N.F.

³—³ inlatis . . . criminibus, Mab.

⁴ m¹: tipi.

⁵ ut, Mab.

⁶ deputatam, Mab., N.F.

35

[159] COLLECTIO SEQUITUR.

DEus abstinentiae deus castimoniae /qui [fo. 127a
libenter ieiunantium humilitate placaris et humilantium
se praecibus benignus inflecteris Exaudi praeces nostras
in hac hodierna die qu[†] quadragesimale inchoamus 5
ieiunium et diuersarum temptationum quibus gradimur¹
tempestate discussa continentiam nobis a uitiis² tuis
benignitatis² infunde saluator mundi

[160] COLLECTIO POST NOMINA

Offerentium nominibus recensitis qui deuota altaribus 10
munera humilitatis³ ieiunio mentis et corporis a domino
depraecantur pro merito deuotae sanctificationis obtineant
per

[161] /COLLECTIO AD PACEM [fo. 127b

DEus continentiae deus caritatis et pacis qui praecibus 15
humilantium se inflecteris miserere nostri exaudi
nos et diuersarum[†] turbinum tempestate remota pacem
nobis tuae serenitatis inperitias Quam si peccatorum nostro-
rum nimietate perdidimus per indulgentiam tuae misericor-
diae consequamur per dominum nostrum iesum 20

[162] IMMOLATIO MISSE

UEre dignum et iustum est aequum et salutare est
Nos tibi gratias [agere] domine sancte⁴ pater omnipotens
aeterne deus per christum dominum nostrum /qui [fo. 128a
est filius tuus unigenitus manens in gloria tua in quo 25
ieiunantium fides alietur⁵ spes prouehitur caritas robora-
tur Ipse a^{est} enim panis uiuus et uerus qui de caelo
discendit^a et habitat semper in caelo qui est substantia
aeternitatis et esca uirtutis Uerbum enim tuum b^{per}
quod facta sunt omnia^b non solum humanarum mentium 30
sed ipsorum quoque c^{panis} est angelorum^c Huius panis
alimento moyses tuus famulus quadragenta diebus et
noctibus legem suscipiens⁶ ieiunauit et a carnalibus
cybis ut tuae suauitatis /capatior esset abstenuit [fo. 128b

¹ ? *gravamur*, Mab., ? *quatimur*, N.F.; om. Vez.

35

² ² *tua benignitate*, Mab., Mur., N.F.³ *humiliati*, Mab., N.F.⁴ MS. *sēe*.⁵ *alitur*, omn.⁶ *n*, above the line.^a—^a Ioh. vi, 33.^b—^b Ioh. i, 3.^c—^c Ps. lxxvii, 25.

40

de uerbo tuo uiuens Cuius et dulcedinem¹ uiuebat² in spiritu
 et lucem accipiebat in uultu Unde nec famem corporis
 sensit et terrenarum est oblitus escarum quia illum
 et gloriae tuae clarificabat aspectus et influente spiritu dei
 sermo pascebat Hunc panem domine nobis per hos quadra- 5
 ginta dies in quibus hodie quadragesimalis³ macerationem
 abstinentiae inchoantes ingredimur ministrare digneris
 Quem ut sitiamus indesinenter hortaris Cuius carne a te ipso
 sanctificata dum pascimur roboramur et sanguine dum
 hausto sicienter/ potamus⁴ abluemur per christum [fo. 129a 10
 dominum nostrum per quem

[163]

POST SANCTUS

^a B E n e d i c t u s qui uenit in nomine domini^a ^b d e u s s c i [e] n t i a r u m
 dominus qui praestat adinventiones suas et ^c d i s p o n e t
 omnia suauiter qui^d ascendit super occasum dominus 15
 nomen est illi ^e H i c panis uiuus et uerus qui de caelo
 descendit^e ut daret escas esurientium immo et ipse esset
 esca uiuentium fiat nobis in pane ^f q u o c o r d a firmantur
 ut in uirtute panis huius per hos quadraginta dies sine
 impedimento⁵ carnis et sanguinis ieiunare ualeamus Ipsum 20
 panem habentes qui ^g p a u p e r e s / p a s c i t panibus^g qui [fo. 129b
 moysi et heliae per quadraginta dies ieiunantibus quadra-
 ginsima⁶ dedicauit deinde etiam in suo ipse ieiunio
 eundem nobis numero⁷ dierum ieiuni sollemnitate signauit
 Ut quod ipse dominus in nostro⁸ corporis infirmitate pro nobis 25
 iugiter in xl diebus expleuit⁹ id nos uel minutatim eodem
 numero dierum calculo distributa obseruantia uespertinis
 refectionibus studiamus imitare[†] per ¹⁰ q u i p r i d i e ¹⁰

[164]

POS[T]¹¹ MYSTERIUM

A C c e p t a tibi sit domine nostrae deuotionis oblatio quae et 30
 ieiunium nostrum te operante /sanctificet et [fo. 130a
 indulgentiam nobis tuae consolationis obteneat per eum

¹ *dulcedinem*, omn.² *uidebat*, Mab., N.F.³ *quadragesimalis*, Mab., N.F.⁴ *potamur*, Mab., N.F.⁵ *m¹; impedimento.*⁶ The final *a* is over *o* erased.⁷ *numerus*, Mab., N.F.⁸ *nostrum*, Mab., Vez., N.F.; *nostra*, Mur.⁹ *expleuit*; *expleuit*, omn.¹⁰—¹⁰ om. omn.¹¹ *m¹: posm.*^a—^a Mt. xxi, 9.^b I R. ii, 3.^c Sap. viii, 1.^d Ps. lxxvii, 5.^e—^e Ioh. vi, 50, 51.^f Cf. Ps. ciii, 15.^g—^g Cf. Ps. cxxxi, 15.

[165] ANTE ORATIONEM DOMINICAM

Non acnoscentes domine meritum sed praec[ep]tum
quia iobere dignatus es audemus dicere

[166] POST ORATIONEM DOMINICAM

Adesto domine fidelibus tuis et quos caelestibus institues 5
sacramentis a terrenis conserua periculis saluator
mundi

[167] POST EUCHARISTIA

Concide domine quasomus† morum nos collectione¹
leuari qui cum haec dona contuleris cuncta nobis 10
utilia non negabis per dominum nostrum iesum christum

[168] CONSUMATIO MISSAE²

/Uirtutum caelestium deus qui plura praestas [fo. 130b
quam petimus aut meremur Tribue quaesomus ut
tua nobis misericordia conferatur quod nostrorum non habet 15
fiducia meritorum per dominum nostrum iesum christum

[169] BENEDICTIO POPULI IN IN[I]CIUM
QUADRAGINSIMAE

[a] **A**D custodiam gregis tui animarum pastor ^aqui dormire
nescis^a inuigila AMEN 20

[b] Et ne noctornis terroribus fatigetur inuisibile eum adtactu
sanctifica AMEN

[c] Fragilem solida³ Contritum eleua Inualidumque con-
firma /Pietate alleua Caritate aedifica [fo. 131a
Castitate munda Sapientia inlumina Miseratione con- 25
serua AMEN

[d] Proficiat fidei uigilanti amoris tui perseuerantia mo-
rum⁴ temperantia misericordiae prouidentia actuum dis-
ciplina. AMEN

[e] Ut per concessa miserationis indulgentia non abicias 30
eum a promissionis tuae magnificentia sed perducas ad
ueniam quem hic tibi adoptasti per gratiam AMEN PER
DOMINUM

¹ *correctio*, Mab., N.F.

² *In Christi*, by a later hand at the foot of the page.

³ m¹; *soleda*.

⁴ The intervals between the words represent the MS., but not the sense of the text.

^a—^a Cf. Ps. cxx, 4.

ITEM MISSA IEIUNII [I]

[170]

OMnipotens sempiterne deus qui nobis in obseruatione
ieiunii et elemosinarum simine posuisti nos- [fo. 131b
trorum remedia ¹concede peccatorum¹ quaesomus nos 5
opere mentis et corporis semper tibi esse deuotus quod ipse
praestare

[171]

COLLECTIO SEQUITUR

DEus humane salutis operator da nobis exercere ieiunia
congruenter quibus nostrae substantiae sempiterna 10
remidia prouidisti

[172]

COLLECTIO POST NOMINA

DEus qui non tantum nos a carnalibus cybis sed ab
ipsius animae noxiis delectationibus praecipies ieiunare
Sic nobis quaesomus /indulgentiae tuae praebe sub- [fo. 132a 15
sidium ut ieiunando ab illicitis contagiis ad superna cres-
camus Et nomina quae recitata sunt in caelesti pagina
conscribi praecipias per

[173]

COLLECTIO AD PACEM

CONcede nobis omnipotens deus ut per annua quadragin- 20
simalis exercitia sacramenti et ad intellegendum christi
proficiamus archanum et affectus eius digna conuersatione
sectemur ut sinceram nobis pacem tribuas per dominum
nostrum iesum christum

[174]

IMMOLATIO MISSAE

25

URE dignum et iustum est nos tibi semper et ubique
gratias /agere domine sancte pater omnipotens [fo. 132b
aeterne deus Tibi sanctificare ieiunium quod nos ab
inicio saeculi seruare docuisti Magnam enim in hoc munere
corporis gratiarum² contulisti quod si illa³ humani generis 30
mater interdictam sibi arborem custodisset et immortalitatem⁴
retenuisset et patriam Sed peccatum matris antiquae quod
illicita ligni uetitus⁵ usurpatione commisit in nostris oramus

¹ ¹ peccatorum, concede, Mab., Vez., N.F.² gratiam, Mab., N.F.⁴ final tem over erasure.³ m¹: ila.⁵ uetiti, Mab., Vez., N.F.

absolve ieiuniis et qui de paradiso non abstinendo cecidimus¹ eundem² nunc ieiunando redeamus per christum dominum nostrum per quem

[175] ITEM ALIA MISSA IEIUNII [II] [fo. 133a

/D⁵eus qui profundo consilio prospiciendo mortalibus sancta instituisti ieiunia quibus corda languentium salubriter curarentur Tu animam nostram corpusque castifica corporis animaeque saluator et³ aeterne felicitatis benigne largitur† per coeternum 5

[176] COLLECTIO SEQUITUR 10

D⁵eus qui ob animarum medillam ieiunii deuotione castigare corpora praecepisti Concide quaesomus ut corda nostra ita pietatis tuae ualeant exercere mandata quatenus ab omnibus semper possimus /abstinere [fo. 133b peccatis per dominum nostrum iesum 15

[177] COLLECTIO POST NOMINA

D⁵efensione⁴ tua domine quaesomus adsit humilibus et iugiter protegat in tua mise[ri]cordia confidentes ⁵necessariis in quibus⁵ indiget humana conditio et⁶ immortalitatis dona praeueniant et offerentium nomina recitata caelesti cyrographo in libro uitae iobeas adscribi per 20

[178] COLLECTIO AD PACEM

U⁵ide quaesomus domine infirmitatem nostram et ieiunia⁷ afflictione positis celeri nobis pietati succurre ut ad superna crescamus et sinceram /nobis tribuas [fo. 134a pacem per 25

[179] IMMOLATIO MISSAE

D⁵ignum et iustum est Nos tibi hic et ubique gratias agere domine sancte pater omnipotens aeterne deus Et tibi sanctificare ieiunium quod nos ad animarum medilla⁸ et³ castigationum† corporum seruare docuisti quia restrictis corporibus animae saginantur et in quo ^aexterior homo noster adfligitur dilatatur interior^a Memento domine in hoc ieiunio 30

¹ m¹: cecimus.

² ad eundem, Mab., Vez., N.F.; the parallel passage in Bob. has eodem. 35

³ Commencement of aeterne, expunged.

⁴ Defensio, omn.

⁵ ⁵ ut necessariis quibus,

⁶ adiuti ad.

⁷ in ieiunii, Mab., N.F.

⁸ medelam, omn.

^a Cf. 2 Cor. iv, 16.

nostro miserationum tuarum quas peccatoribus pie semper
ieiunantibus contulisti ut non solum a cybis sed a peccatis
omnibus abstinentes grato tibi ieiunio placeamus /in
quo non inueniantur uoluntates† nostrae a tua [fo. 134b
uoluntate dissimiles per christum dominum nostrum ante 5
cuius

[180] ITEM MISSA IEIUNII [III]

OMnipotens sempiterne deus qui sic hominem conde-
disti ut meliorem temporalibus beneficiis competenter
instructum ad caelestia dona prouerheris Praesta quae- 10
somus ut sicut per illicitos appetitos de indulta beati-
tudinis regione decidimus Sic per alimonia tuo munere
distributa et transituria sustentetur humanitatis¹ /et [fo. 135a
amissa reparetur aeternitas per

[181] COLLECCIO

15

SEmp(er) nos domine quaesumus continentiae² salutaris
erudiat quae et nos ieiunio intentos efficiat puriores
et tua nobis dona conciliet per

[182] COLLECCIO ³POST NOMINA³

TUa nos domine gratia et sanctis exerciat ueneranda 20
ieiuniis et caelestibus misteriis efficiat aptiores et
recitata nomina caelesti cyrographo in libro uitae iubeas
adscribi per

[183] COLLECCIO ³AD PACEM³

PRaesta nobis omnipotens deus ut quia uitiis et litibus 25
/subiacit nostra mortalitas Tua per praesencia [fo. 135b
ieiunia ieiunia† nos medicina purifcet per caritatem sin-
cerem† per dominum

[184] IMMOLACIO

Dignum et iustum est Te auctorem et sanctificatorem 30
ieiunii conlaudare per quod nos liberas a nostrorum
debetis peccatorum Ergo suscipe clemens ieiunantium
praeces atque ut nos a malis omnibus propiciatus eripias
iniquitates nostras quibus iuste adfligemur rogamus
absolue per christum dominum nostrum 35
/4

¹ humanitas, omn.

² continentia, omn.

³—³ over an erasure of about seven letters.

⁴ fo. 136a is blank.

[185] /¹HORACIO POST SANCTUS IN QUATRAGESIMA [fo. 136b

DEus rerum omnium . conditur adque creatur, qui hunus . in trinitate . et trinus in . unitate . cognusceris Cuius . mag . nitu-
denem difficiens² est lingua humana . narrare ; Quem sene .
cessacione . proclamant . angeli sanctus ; idio . nus . menime . famoli 5
tue : ore . quidem . indigno non . tres . sanctus sed ter sanctus
³preconiae uocis . attollemus³ . ut consono⁴ . modolamenum⁵
proclamitur . ter repetitur⁶ laudacio ; Ob hoc pia . e . tatem tuam
climentissime . domine exoramus obtada⁷ . tribuas presunta
indulgas ut de . tersa . nube . peccaminum . pura et libera . con- 10
sciencia tuam meriamur . obolencia⁸ conlaudare ; saluator¹

/ITEM MISSA IEIUNII [IV] [fo. 137a

[186]

COncede quaesomus domine deus noster Ut quod nobis
de alimoniis ob macerationem carnis subtrahimus 15
ieiunando ⁹uoluntate a te data iocunda⁹ conferamus pauperibus
largiendo Quia tunc ieiunii obseruatio probabitur fruc-
tuosa si et corporis sensibus per continentiam castitatis¹⁰
mens nostra sit purior et conscientiam pietatis fecundet affectus

[187] COLLECTIO SEQUITUR

20

DA nobis omnipotens deus ut ieiunando a corporalibus
/escis spiritu uegitati saciemur rubore† [fo. 137b
et ab[s]tinendo ab alimoniis pariterque dilictis cunctis proficia-
mur† in uirtute hostibus fortiores

[188] COLLECTIO POST NOMINA

25

PRaesta nobis domine quaesomus tuae auxilium gratiae
ut ieiuniis et orationibus conuenienter et deuotaet† intenti
mentis et corporis a uitiorum¹¹ hostibus liberemur quique ad
hoc es¹² ieiunium dare dignatus ut abstinentia et castigatione
macerati carnali in fide inueniamur firmi et in operibus 30
efficaces Suscipe ieiunantium praeces cum libatione/ [fo. 138a

¹⁻¹ Later addition, on a separate and smaller leaf, in cursive script, with irregular and strange punctuation. Last word: *Salt.* omn.

² *deficiens*, Mab., N.F.

⁴ *cum sono*! Mab., N.F.

⁶ *repetatur*; *repetita*! Mab., N.F.

⁸ ? *opulentiam* or *beneuolentiam*; *omnipotentiam*, Mab., N.F.

⁹⁻⁹ *uoluntate iocunda*; *iocunde*, Mab., N.F.

¹⁰ ? *castigatis*.

¹¹ ? omit.

¹² originally *esse*, but the last two letters are expunged; *esse*, omn. except Mab.; 40 *esse* with *es* after *dignatus*, N.F., is impossible.

³⁻³ *praeconio uocis attollinus*, Mab., N.F.

⁵ *modulamene*, if *consono* is retained.

⁷ *optata*, omn.

35

praesenti defunctis refrigerium superistibus¹ indulgentiam
donans per eam placatus Et nomina quorum sunt distincte
uocata figere inscriptione² sempiterna digneris

[189]

COLLECTIO AD PACEM

A Cceptum tibi sit domine quaesumus hoc sacrificium ieiunii
nostri quod expiando nos caritatis donum³ tuae faciat
sinceritate⁴ capaces et per eam coniunctos ad promissa
sempiterna perducatur Cordibusque nostris ieiunii adtuatione
intentis per fraterna oscula⁵ pura tuae dilectione⁵
et proximi puritatem⁶ benignus infunde /ut a terrenis [fo. 138b
iurgiis uel lesionibus cum abstinentia quiescentes pro-
pinskius caelestia. meditemur

[190]

IMMOLATIO MISSAE

Dignum et iustum est nos tibi semper gratias agere
domine sanctae[†] pater omnipotens aeternae deus Ut
modulum terrenae fragilitatis aspiciens^a Non in ira tua
pro nostra prauitate nos arguas^a Sed immensa clementia
purifices erudias consoleris Quia cum sine te nihil
possumus⁷ facire quod tibi sit placitum Tua nobis gratia
sola praestabit ut salubre conuersatione uiuamus per
christum dominum nostrum per quem maiestatem

ITEM MISSA IN QUADRAGESIMA [V]

[191]

Domine deus qui populis tuis et iuste iras- [fo. 139a
ceris et clementer ignoscis Inclina aurem tuam
supplicationibus nostris ut qui te in ieiuniorum⁸ tuorum
obsecratione⁸ totis sensibus confitemur non iudicium
tuum sed indulgentiam sentiamus per

[192]

COLLECTIO SEQUITUR

Oblata munera superposita altario tuo domine sanctificare
dignare et per ea placatus peccata nostra quae-
sumus in die ieiunii nostri memor humane conditionis
absolve Et quicquid eorum retributione meremur auerte
per dominum nostrum

¹ *superstitibus*, omn.³ *dono*, Mab., N.F.⁵ *puram tuae dilectionis*, Mab., N.F.⁷ *possimus*, N.F.^a *Cf. Ps. vi, 2.*² *in scriptione*, Mab., N.F.⁴ *sinceritatis*, Mab., N.F.⁶ *caritatem*, Mab., N.F.⁸ *nostrorum obseruatione*, Mab., N.F.

[193] /POST NOMINA [fo. 139b]

DEus bonarum actionum et inspirator et doctor qui
¹uoluptates per inedia[m] ieiunii corporalis restrictas¹
 agnitionem tuam nostris cordibus tribues Da nobis fidei spei
 et caritatis augmentum Ut per sanctificationem ieiunii 5
 tuum in nobis sit templum quod praemio fiat aeternum
 Et nomina quae uocabulorum sunt pro etatibus memo-
 rata aeternitatis titulo iobeas praesignari

[194] AD PACEM

OMnipotens et misericors deus exaudi praeces ieiunantium 10
 supplices et misericordiae tuae /munus [fo. 140a
 omni cessante fraudolentia² propitius inpende ut per
 coniunctione[m] pacis omne simultate conpraessa securis
 tibi mentibus seruiamus per

[195] IMMOLATIO MISSAE 15

URE dignum et iustum est nos tibi [semper] et ubique
 gratias agere omnipotens sempiterne deus qui iuste
 corrigis³ et clementer ignoscis In utrumque miseric[o]r[s]
 quia nos ea lege disponis ut coercendo perire non sinas
 in aeternum et parcendo⁴ spacium tribuas corrigendi 20
 per christum

MISSA IN SYMBOLI TRADITIONE.

[196] /[PRAEFATIO] [fo. 140b]

IN geminas partes diem hunc excolendum conplec-
 titur domine nostrae seruitutis famulatio uel de 25
⁵ieiunio culto⁵ sacrato uel de insignibus tuis quae hodie
 fulserunt mirabilibus quo lazarum reduxisti post tartara
 cum ad uocem tuam intonantem exiliuit et quadriduani iam
 fetenti[s] funus uiuificans animasti uel etiam causa miraculis⁶
 obstupefacta plaudens turba bethania⁷ occurrit cum palmis 30
 tibi obuiam regi Exaudi nos /in hoc geminato [fo. 141a
 seruitutis nostrae obsequio et praesta propitius atque placatus
 ut animae nostrae quae tumulo sunt peccatorum con-

¹ ? uoluptate . . . restricta, or accusative for ablative absolute.² m¹: *fraudentia*. ³ m¹: *corrigis*.⁴ *pascendo*, Th. (but corr. to *parcendo*), Mur., Vez.⁵ *ieiunii cultu*, Mab., N.F. ⁶ *miraculi*, Mab., N.F.⁷ *Bethaniae*, N.F.

clusae et cicatricum morbida tade¹ corruptae reuiuiscant
ex tua interius² uisitatione sicut lazari uiscera a tua
fuerunt animata uoce saluator

[197] COLLECTIO SEQUITUR

BOne redemptor noster domine qui mansuetus mansueti ani- 5
malis aselli tergâ insedens ad passionem redemptionis
nostrae spontaneus adpropinquas cum tibi ramis arboreis
certatim sternitur uia et triumphatricibus palmis /cum
uoce laudis occurritur Quaesumus maiestatem tuam [fo. 141b
diuinam ut oris nostri confessionem atque corporis in 10
ieiunii³ humiliationem libens suscipias et fructum nos
uiriditatis habere concedas Ut sicut illi in tua fuerunt obuia
cum arboreis uirgis egressi Ita nos te redeunte in secundo
aduentu cum palmis uicturiae mereamur occurrere laeti
saluator mundi 15

[198] COLLECTIO POST NOMINA

E Cce domine de te cai[a]phae pontifices uaticinium ignarum
sibi ipsi in populis est probatum ut unus occumberes
pro gente ne cuncti pariter /interirent et tu [fo. 142a
singulare granum in terra more[re]ris ut seges plurima nasce- 20
retur Supplices tibi ipsi qui pro mundi salute es hostia
caesus depraecamur ut nobis de te ipsum⁴ ueniam dones
qui te ipsum obtulisti pro nobis Et hos quos recitatio comme-
morauit⁵ ante sanctum altare qui in ⁶pacc iam tua⁶ ab
his sunt uinculis corporeis translati quaesumus domine 25
ut te habeant ereptorem quem per baptissimum† meruerunt
redemptorem habere Sed et si qui inter hos adstantes
qui⁷ ad baptismi salutaris sacramenta praeparentur /quae-
sumus domine deus noster ut inbutos in fide [fo. 142b
instructos in sensu confirmatos in gratia ad percipiendam 30
plenitudinem gratiae tuae spiritus tui munere iobeas
praeparare⁸ ut sancti lauacri fonte desiderato mereatur⁹
renasci quod¹⁰

¹ *tabe*, Mab., Vez., N.F.; the letter *d* is m² over an erased *b*?

² m¹: *inturius*.

³ *ieiuniis*, Mab., N.F.

⁴ *ipso*, Mab., Vez., N.F.

⁵ m¹: *commemorat*.

⁶ m¹: *pacem* *tuam*, but the final letters are deleted by dots.

⁷ omit.

⁸ *praeparari*, Mab., N.F.

⁹ *mereantur*, omn.

¹⁰ *quod*, with contraction mark, as in No. 208.

[199]

COLLECTIO AD PACEM

U Niuersorum ipse dominator qui conditor creaturae tuae
 praestanter amabilis et amator cui martha satagit
 maria pedes abluit cum quo lazarus rediuiuus accumbit
 tota nympe† domus est in amore Annue plebi¹ tuae ita 5
 se exercitare per dilectionem ut in te possit unita manere
 per pacem Ministra /in nobis illas lacrimas [fo. 143^a
 quas maria de multa dilectione protulit flagrare² orationem
 nostram facito sicut unguentum pisticum sacris plantis infu-
 sum mariae flagrauit ut eam pacem consequamur per 10
 oscula nostra in alterutrum porrecta quam consequuta est
 maria sui osculans³ redemptoris uistigia saluator mundi

[200]

IMMOLATIO MISSAE

U Ere dignum et iustum est Tibi domine ab omni sexu
 aetate et sensu dicere laudem in hac die ieiunii et 15
 laudes† tuae triumphali praeconio quo ab hierosolimis et
 bethania occurrerunt tibi plurimae populorum cateruae una
 uoce perstripentes /Osianna† fili dauid Bene- [fo. 143^b
 dictus qui uenit in nomine domini Tibi enim cum lingua
 coma seruiuit arborea cum arenosa itenera ramis uiruerunt 20
 composita plebis quoque indumentum tuis plantibus⁴ sterni-
 tur nudatisque uiris uia⁵ uistitur uicturi⁵ nouo populus prae-
 stat triumphum Surget totus clamor in laude uoces cla-
 mantium penetrant templum dicentes Benedictus qui uenit
 in nomine domini Ecce hierusalem qualiter tibi rex tuus 25
 sedens super asinum mansuetus aduenit Adueni ergo ro-
 gamus et in medium /nostri adsiste et qui nos [fo. 144^a
 tunc reparasti per crucem per istum immolatum panem et
 sanguinem iterum lapsos repara ut te aduenire in nostris
 cordibus sentientes exeamus⁶ obuiam tui et cum supernis 30
 illis uirtutibus clamemus dicentes SANCTUS

[201]

POST SANCTUS

H Aec est sine fine felicitas haec est beatitudo sine termino
 Sic deo indesinenter herere ut ipse sit spes ipse 35
 sit requies in ipso uigilet negutium in ipso otium con-
 quiescat Sic nobis cybum praeendum uel poculum
 ut quicquid praefigurauit in misteriis reddat /in [fo. 144^b
 praemiis per christum dominum nostrum qui pridie

¹ last letter, m¹ e, m² i.³ m¹: *oculans*.⁵ *uestitur uictori*, omn.² ? *fragrare*, N.F.⁴ *plantis*, Mab., N.F.⁶ *eamus* over an erasure.

[202]

POST SECRETA

¹ **A** Spices in caelo uultum tuum¹ pie miserator haec
munera quae² semper es propinsus ad dona et ipsa
contemplatione oblata sanctifices naturali maiestate qui per-
petue sanctus es et sancta largiris quod ipse praestare 5

[203]

ANTE ORATIONEM DOMINICAM

U nenerabilibus informator³ praeceptis incitati munere pie-
tatis qui mariae flentis lacrimas non spernis lazaro
dignanter cognomentum fratris inponis ecclesiae sobolis
appellat ore gratiae coheredes tibi supplices clamamus et 10
dicimus PATER

[204]

/POST ORATIONEM DOMINICAM† [fo. 145a

Exerce liberator in nobis iuris proprii facultatem† qui
⁴ lazarus uirtute mariae pietate martha labore⁴ remun-
neras fauorem plebis excitas et patris uoce concina glori- 15
aris omnipotens deus qui in trinitate

MISSA IN CAENA DOMINI

[205]

[PRAEFATIO]

S acrosanctam fratres dilectissimi hodierna die in-
choandae pasche sollemnitatem ac salutiferam domini- 20
cae immolationem⁵ effigiem in sacrificio spiritali christo
offerente transfusam non iam in amaritudinem⁶ azimi
^a neque in fermento /ueteris malitiae^a celebrantes sed [fo. 145b
in nouam et sinceram conspersionem immaculatas sacris altari-
bus hostias offerentes omnipotentem deum per unigenitum 25
filium suum dominum nostrum iesum christum depraece-
mur qui⁷ haec in sacri corporis et sanguinis sui oblatione
benedicere et sanctificare dignatus est Ita offerentium famu-
lorum suorum munera oblata benedicat et⁸ per inlustratione[m]
spiritus sancti deferentibus nuntiis odor suauitatis ascendat 30
per dominum nostrum iesum christum filium

¹⁻¹ *Aspice uultu tuo*, Mab., N.F.; but the dots over *tuum* may be intended to cancel that word; the dot between the last two letters of *Aspices* may signify the omission of *s*. ? *Aspice sincero uultu tuo*, cf. *Gall. Vet.* 719, or *Aspice de caelo sancto tuo*, cf. p. 4, l. 13.

² *qui*, Mab., Vez., N.F.

³ *informati*, Mab., N.F.

35

⁴⁻⁴ *Lazari uirtutem, Mariae pietatem, Marthae laborem*, Mab., N.F.; *Lazarum uirtute, Mariae (!) pietate, Martha (!) labore*, Mur.

⁵ *immolationis*, Mab., Vez., N.F.

⁶ *amaritudine*, Mab., N.F.

⁷ *ut qui*.

⁸ *ut*, Mab., N.F.

40

^{a-a} Cf. 1 Cor. v, 8.

[206]

COLLECTIO SEQUITUR

DEus sanctificationum et dominus caelestium uirtutum
 exaudi /praeces nostras et benedictam hanc [fo. 146a
 plebem domini nostri iesu christi ^aredemtam sanguine^a de
 sede sancta inaccessibilis^b clarita[ti]s exaudi per coaeter- 5
 num

[207]

POST NOMINA

DIuersis oblationibus sacris altaribus una tamen fidei
 deuotione conlatis mutuae inuicem sollicitudinis uota
 promamus a domini pietate poscentes ut corda omnium 10
 offerentum ad ostiam rationabilis¹ et conplacitae sibi sanctifi-
 cationis emundet et quiescentium animas in sinu abrahæ
 collocare dignetur et in parte² ^cprimae resurrectionis^c ad-
 mittat per dominum nostrum

[208]

COLLECTIO AD PACEM

15

DEus qui asumptum hominem euicturus³ ad [fo. 146b
 caelos inter praecipua mandatorum tuorum patribus
 tnostris† apostulis⁴ reliquisti Tribue nobis famulis tuis secta-
 toribus eorundem per exter[ior]is hominis osculum in-
 terioris hominis pacem quod ipse 20

[209]

IMMOLATIO MISSAE

Dignum et iustum est per iesum christum filium tuum
 dominum nostrum qui suorum pedes discipulorum lenteo
 praecintus abluit et humilitatis exemplum transiturus eisdem
 de mundo reliquit magister quippe uerissimus factis in- 25
 format quos monitis salutaribus frequenter instruxerat
 /Sed ⁵quidni mirum⁵ si praecinxit se lenteo qui [fo. 147a
^dformam serui accipiens habitu est inuentus ut homo^d Aut
⁵quidni mirum⁵ si misit aquam in peluem ut lauaret pedes
 discipulorum qui in terra sanguinem fudit ut inmunditiam 30
 delueret peccatorum Ille itaque lenteo quo erat prae-
 cintus pedes quos lauerat tersit qui carnem⁶ qua erat
 indutus euangelistarum uestigia confirmauit Lauit ergo
 pedes discipulorum dominus quorum autem pedes extrinsecus
 abluebat ipsorum animas indulgentiae hysopo intrinsecus 35
 expiabat O admirabile sacramentum grande /mis- [fo. 147b

¹ rationabilem ; cf. p. 138, l. 22.² subsequently erased, p...te still visible.³ euicturus.⁴ apostolis [pacem], Mab., N.F.⁵ ms. = quidnimirum : quid mirum, Mab., Vez., N.F. ; quid nimirum,⁶ carne, Mab., N.F.^b Cf. 1 Tim. vi, 16.^d Phil. ii, 8.

terium Turbatur petrus cernens exemplum tantae
humilitatis in regem¹ tantae maiestatis tremiscit pauens
humanitas quia ad eius uestigia sese inclinare dignatur
diuinitas Sed nisi deus ad hominem humiliatus inclina-
retur ad deum homo erectus numquam leuaretur ex tunc
enim homo uiuentium terras coepit adpetere ex quo deus in
regione mortalium humanitatis est dignatus lumen ostendere
ante cuius

[210]

POST SANCTUS

U Ere sanctus et iustus es domine uere magnus et pius 10
es qui filium tuum dominum nostrum iesum christum
/nobis lumen ad terras ex summa caeli arce misisti [fo. 148a
captiuorum corporum² redemptorem Ipse enim qui

[211]

POST SECRETA

A Gnus dei qui tollis peccata mundi Respice in nos et 15
miserere nobis Factus nobis ipse³ hostia qui sacer-
dos ipse praemium qui redemptor a malis omnibus
quos redemisti custodi saluator

[212]

ANTE ORATIONEM DOMINICAM.

U Iui panis alimenta et sacri sanguinis dona sumpturi 20
dominica praece mentis† et corda firmemus Agnoscat
altissimus filii sui uoce[m] et uerba christi ad aures pater-
nas concordis populi clamor adtollat et dicat PATER

[213]

/POST ORATIONEM DOMINICAM

[fo. 148b]

L Ibera domine libera nos ab omni malo et a fortis- 25
simis aduersariis diabulo et morte ea quae cunctis
fortior est uirtutis et dexteræ tuæ protectione defende

[214]

POST COMMUNIONEM

C Oncede nobis omnipotens deus ut sicut temporali caena
tuæ passionis reficimur ita saciare† mereamur aeterna 30

INCIPIUNT ORATIONES IN BIDUANA

[215]

D A nobis domine perpetuac benedictionis munus accipere
pro quibus unigenitus /tuus sputis inlitis [fo. 149a
palmas accepit et colaphos qui tecum 35

¹ *rege*, Mab., Vez., N.F. ² *hominum*, or omit. ³ in margin, by a later hand.

[216] ORATIO NUNC AD SEXTAM

Respice domine super hanc familiam tuam propitius pro
qua dominus noster iesus christus non dubitauit manibus
tradi nocentium et crucis subire tormentum per eum

[217] ORATIO NUNC AD NONAM

5

DEus qui pro redemptione nostra accepisti sanguinem iesu
christi Solue operam diabuli et omnes laqueos
disrumpe peccati ut creaturam regenerationis nulla pulluant†
contagia uetustatis per

[218] ORATIO SEQUITUR

10

/DEus a quo et iudas reatus sui proditor [fo. 149b
poenam et confessionis suae latro praemium sump-
sit Concide nobis pie petitionis effectum Ut sicut in pas-
sione sua dominus noster iesus christus diuersa utrisque intulit sus-
pendia¹ meritorum Ita a² nobis ablato uetustatis errore
resurrectionis suae gratiam largiator per dominum
nostrum iesum

15

[219] ITEM ORATIONES IN BIDUANA DIE SABBATI AD
SEXTAM³

DEum omnipotentem patrem et filium et spiritum sanctum
uniuersitatis unum creatorem in hac magna magni
matutina sabbati dominici scilicet corporis requiei fratres
karissimi suppliciter /dipraecamur ut qui adam [fo. 150a
de profundis infernalis limi misericorditer eripuit nos
eius filius† de luto faecis huius cui inhaesimus sola
misericordia tantum clamantes eruat Clamamus namque et
oramus ^aNe urguat super nos inferni puteus os suum Eruti
de luto peccati ne infigamur^a per dominum

25

[220] COLLECCIO SEQUITUR

Domine christe iesu deus pie exaudi nos Et praesta
praecamur quae corde rogamus Et hoc rogamus
ut tibi placiamus Tibi hereamus sine fine Ut semper
tibi gratias agamus quia domine redimisti nos /in [fo. 150b
aeternam uitam de aeterna morte Qui descendisti in lacum

30

¹ stipendia, Mab., N.F.

² om., diplography.

35

³ ms. = *se*; *sextam* (Mab.) seems the most appropriate reading; *sepulchrum* or *sepulturam* (N.F.) would be scarcely possible in the eighth century.

^{a-a} Cf. Ps. lxxviii, 15, 16.

ut ex inferis uinctus† educeris discende nunc quoque
 praecamur uisceribus tuae pietatis ut ex uinculis pecca-
 torum quibus unusquisque constringitur nos absoluas
 saluator¹

[221] PRAEFATIO IN UESPERA PASCHÆ

Domini gratiam² per aquam et spiritum renati Et per
 multiplicem paternae dileccionis prouisionem in-
 numeris laqueis abstracti huius diuinae dignacionis auctorem
 dominum ^aincensu uespertinae praecis sacrificio^a Et in
 caelesti patina /per spiritum erecto Et igne illo [fo. 151a
 quem ipse ^bin nobis accendi desiderat^b sollempniter assato
 praecariis affectibus fratres karissimi dipraecimor ut
 totius uitae crimina et cotidiane erroris maculas et
 humanae fragilitatis debita in anni³ septimanae dierum
 quadraginta ac sepulti corporis sui sabbato nobis concedat
 Nos quoque in numero ueri israhelis aegypto egredi faciat et
 inimicis percussis in unam ecclesiam⁴ catholicę domum pacis⁵
 domini celebrantis† agni immaculati sanguine corporum
 nostrorum postibus aspersis /in istius noctis uenerabilis [fo. 151b
 sollempnitatem⁶ uastatura⁷ mundum morte defendat orantibus
 nobis per dominum

[222] COLLECCIO SEQUITUR

Christe iesu in uespera mundi ⁸uespertino sacrificio⁸ per
 crucem effectum⁹ dignare nos noua corpori tuo fore
 sepulchra saluator

PRAEFATIO AD INICIO† NOCTIS SANCTAE
 PASCHAE

[223]

Auctorem lucis principem luminis inspectorem cordis
 credencium redemptorem fratres dilectissimi cunc-
 tis confessionibus ueneremur ut uergente die uoces rugitus
 exaudiat Et superuenientem caliginem noctis /luminis
 sui splendore inlustret Ne sit in nobis ulla temptandi [fo. 152a
 uexandique occasio tenebrarum Sit noster defensor qui
 est uerae lucis indultor ut semper simus in lumine eius
 qui christum dominum nostrum gloriamur auctorem per

¹ Merovingian script.

² ? *sine*, Mab.; cf. p. 97, l. 18.

³ *pascha*, N.F.

⁴ ? *a uastatura*.

⁵ ? *effecte*; *effectus*, Mab., Vez., N.F.

⁶ *gratia*, Mab., Vez., N.F.

⁷ *ecclesiae*.

⁸ *sollemnitate*, Mab., Vez., N.F.

⁹ *uespertinum sacrificium*, Mab., N.F.

^{a-a} Cf. Ps. cxl, 2.

^{b-b} Cf. Luc. xii, 49.

[224]

ORACIO SEQUITUR

REge nos domine per alternas temporum uices Et conserua nos per dispares dierum ac noctium successiones Ut adiuti sanctorum tuorum praecibus qui diem hunc per munus misericordiae tuae duximus Noctem quoque istam placitam¹ tibi animarum et corporum puritatem¹ ducamus per resurgentem a mortuis dominum nostrum iesum christum filium tuum 5

/BENEDICCIO CERAE BEATI AUGUSTINI [fo. 152b
EPISCOPI QUAM ADHUC DIACONUS CUM
ESSET EDIDET ET CAECINIT 10

[225]

EXultet iam angelica turba caelorum Exultent diuina mysteria Et pro tanti regis uicturia tuba intonet salutaris Gaudeat se tantis illius inradiata fulgoribus Et aeterni regni² splendore lustrata³ totius urbis⁴ se senciatis amisse⁵ caliginem Laetetur et mater ecclesia tanti luminis adornata fulgore et magnis populorum uocibus haec aula resultet Quapropter adstantibus uobis fratres karissimi ad tam miram sancti huius /luminis clari- [fo. 153a tatem Una mecum quaeso dei omnipotentis misericordiam inuocate Ut qui me non meis meritis intra sacerdotum numero⁶ dignatus est adgregare Luminis sui gracia infundente caerei huius laudem implere praecipiat⁷ per resurgentem filium suum⁷ 20 25

CONSECRATIO CAERE

Dignum et iustum est Uere quia dignum et iustum est inuisibilem deum omnipotentem patrem filiumque eius⁸ unigenitum dominum nostrum iesum christum toto cordis ac mentis affectu et uocis ministerio personare qui pro nobis aeterno patri adae debitum soluit et ueteris piacoli caucionem pio cruore deterisit /Haec sunt enim [fo. 153b festa paschalia⁹ in quibus uerus ille agnus occiditur eiusque sanguis postibus consecratur in qua primum patres nostros filios israhel educens de aegypto rubrum mare 30 35

¹⁻¹ *placita . . . puritate*, Mab., N.F. (as in the MS. Paris, B.N. lat. 9426 (Echternach).

² *regis*, Mab., N.F.

⁴ *orbis*, Mab., N.F.

⁶ *numerus*, Mab., N.F.

⁸ The scribe began to write *eu*.

³ *inlustrata*, Mab., N.F.

⁵ *amississe*, Mab., N.F.; *amsisse* (!) Vez.

⁷⁻⁷ Merovingian script.

⁹ *paschalia*, Mab., N.F.

sicco uestigio transire fecisti Haec igitur nox est quae
 peccatorum tenebras columnae inluminacione purgavit
 Haec nox est quae hodie per uniuersum mundum in
 christo credentes a uiciis saeculi segregatos et caligine
 peccatorum reddit graciae sociat sanctitate¹ Haec nox
 est in qua destructis uinculis mortis christus ab inferis
 uictor ascendit Nihil enim nasci profuit nisi redimi pro-
 fuisset O mira /circa nos tuae pietatis dignacio [fo. 154a
 O instimabilis² dileccio caritatis ut seruum redimeris
 filium tradidisti O certe necessarium adae peccatum quod
 christi morte deletum est O flex† culpa quae talem
 ac tantum meruit habere redemptorem O beata nox quae
 sola meruit scire tempus et hora[m] in qua christus ab inferis
 resurrexit Haec nox est de qua scriptum est ^aEt nox
 ut dies inluminabitur Et nox inluminacio mea in diliciis ¹⁵
 meis^a Huius igitur sanctificacio noctis Fugat scelera
 Culpas leuat³ Reddit innocenciam lapsis Et maestis
 laeticiam Fugat odia /Concordia parat Et [fo. 154b
 curuat imperia In huius igitur noctis gracia suscipe
 sancte pater incensi huius sacrificium uespertinum quod tibi ²⁰
 in hac caerei oblatione sollempni per ministrorum tuorum
 manus de operibus apum sacrosancta reddit eclesia
 Sed iam columnae huius praeconia nouimus quam in honore
 dei rutilans ignis accendit Qui licet diuisus in partes
 mutuati luminis detrimenta non nouit Alitur liquantibus ²⁵
 caeris quam in substantia praeciosae huius lampadis apis
 mater eduxit Apis ceteris quae subiecta sunt homini
 animantibus antecellit Cum sit minima /corporis [fo. 155a
 paruitate ingentis† animos angusto uersat in pectore
 Uiribus inbecilla sed fortis ingenio Haec⁴ exflorata⁵ tem- ³⁰
 porum uicem⁶ cum caniciem proinosa hiberna posuerint
 Et ⁷glacialem senio⁷ uerni temporis moderata deter-
 serit⁸ Statim prodeundi ad laborem cura succedit Disper-
 seque per agros libratim⁹ paulolum pinnibus¹⁰ cruoribus¹¹
 suspensis insedunt¹² partem ore legere flosculos ³⁵
 oneratis¹³ uictualibus suis ad castra remeant Ibique
 aliae inaestimabili arte cellolas tenaci glutino instruunt
 Aliae liquencia mela stipant Aliae uertunt flores in
 caera† Aliae ore natus† fingunt /Aliae collectis e [fo. 155b

¹ sanctitati, Mab., Vez., N.F.³ lauat, Mab., N.F.⁶ uice, omn., but the Gellone sacramentary has uicem.⁷ — glaciæ senium, Mab., N.F.⁹ libratīs, Mab., N.F.¹¹ cruribus, Mab., N.F.¹³ oneratae, Mab., N.F.² inaestimabilis, Mab., N.F.⁴ Huic.⁵ explorata, omn.⁸ deteraserint, Mab., N.F.¹⁰ pinnis.¹² insidunt ; ? insident, Mab.

foliis nectar includunt O uere beata et mirabilis apis cuius
 nec sexum masculi uiolant faetus non quassant nec filii
 destruunt castitatem Sicut sancta concepit uirgo maria
 Uirgo peperit et uirgo permansit O uere beata nox
 quae expoliauit aegyptios ditauit hebreos Nox in qua 5
 terrenis caelestia iunguntur Oramus te domine ut caereus
 iste in honore nominis tui consecratus ad noctis huius
 caliginem destruendam indeficiens perseueret in odorem
 suauitatis acceptus supernis luminaribus misceatur
 Flammas eius lucifer matutinus inueniat /ille inquam [fo. 155^{*a} 10
 lucifer qui nescit occasum ille qui regressus ab inferis
 humano generi serenus inluxit Praecamur ergo domine
 ut nos famulos et famulas tuas omnem clerum et deuotis-
 simum populum una cum patre nostro beatissimo uiro
illo quietem¹ temporum concessa in his paschalibus 15
 gaudiis conseruare digneris per resurgentem a mortuis
 dominum nostrum filium tuum

[226] COLLECCIO POST BENEDICCIONE CERE

SAncte domine omnipotens deus qui ad nostram² contem-
 placionem tenebrarum haec in mundi huius obscuro 20
 luminaria emicare iussisti Praesta ut dum ad illum
 aeternitatis diem et unigeniti tui properamus occursum
 /ad hanc interim quam tenebris praeparasti lucer- [fo. 155^{*b}
 nam dum nox ista transcurritur sine peccatorum offen-
 diculo ambulemus per resurgentem 25

[227] COLLECCIO POST HYMNUM CAERE

DEus templum ignis aeterni deus uere lucis habita-
 culum deus sedis perpetuae claritatis Uota tibi
 domine sollempnia diei consummacionis et noctis inchoacionis
 celebrantes ac luminibus altaris tui incensis temporarium 30
 lumen offerentes ut famulis et famulabus tuis uerum ac
 perenne lumen largiaris oramus per resurgentem

ORACIONES PASCHALIS DUODECIM CUM
TOTIDEM COLLECCIONIBUS

/ORACIO PRO GRACIARUM ACCIONE [fo. 156a 35

[228] PRAEFACIO

EXpectatum fratres karissimi et desideratum nobis
 paschae diem adepti gratias agamus omnipotenti deo
 patri quod nos in hanc eandem diem per filium suum

¹ quiete, omn.² ? nostrarum, N.F.

dominum nostrum iesum christum quem pro nobis hostiam
dedit in salutem aeternam uocauit Ob hoc fidei graci-
actione laudemus benedicamus honorificemus benedic-
tum et beatum nomen dei patris in filio filique in patre
et spiritu sancto in saecula saeculorum

[229]

ORACIO SEQUITUR

SAncte domine omnipotens pater exaudi tuere ac
sanctificare¹ plebem tuam /praemonitam² signo [fo. 156b
crucis Baptismate purificatam Crismate delibutam
quos ad celebrandam praesentis sollemnitatis beatitudinem 10
congregasti uniuersisque noticiam tui participationem sancti
spiritus propicius infunde per

ORACIO PRO EXSULIBUS

[230]

PRÆFACIO

U Nianimes et unius corporis in spiritu dei patris 15
omnipotentis domini misericordiam dipraccimor
pro fratribus et sororibus nostris Captiuitatibus³ elon-
gatis Carceribus detentis metallis deputatis Ut eis
dominus adiutor protector et consolator existat Neque
deesse sibi reputet eos qui ⁴fidei in se⁴ innocencia perseuerant 20

[231]

/ORACIO SEQUITUR

[fo. 157a

T Ribue domine relegatis patriam uinctis absolucionem
captiuis libertatem Ut plebs tua et in hoc
saeculo et in futuro misericordie tuae munere liberetur
per

25

ORACIO PRO SACERDOTIBUS

[232]

PRÆFACIO

I N sanctorum sancta admissi et altaris caelestis sacerdocii
aeterni participes effecti dei patris omnipotentis
misericordiam dipraccimor ut sacerdotes suos ac minis- 30
tros donis repleat spiritalium graciaram

[233]

ORACIO SEQUITUR

D Omine deus uirtutum iustifica et sanctifica pastores
et prepositos ouium tuarum Ut aduersarius noster
diabolus fide eorum et sanctitate superatus /con- [fo. 157b 35
tingere dominicum gregem ac uiolare non audeat per
resurgentem

¹ sanctifica, Mab., N.F.³ ? Captiuitate.² praemonitam, N.F. (rightly).⁴—⁴ fideles (or fideliter) in.

ORACIO PRO VIRGINIBUS

[234] PRAEFATIO

Incorruptae aeternitatis deum et inuiolabilis naturae
 dominum unanimiter dipraecimor Orantes pro fratri-
 bus nostris qui gloriosam uirginitatem corpore ac mente 5
 uouerunt uti eos usque ad consummacionem propositi sui
 misericordiae spiritus prosequatur per

[235] ORACIO SEQUITUR

Respice domine uirginessacras et spadones uoluntarius†
 id est praeciosas¹ ecclesiae margaritas ut corpora eorum 10
 ac spiritum inlaesa castitatis consciencia pari exaestima-
 cione custodiant per resurgentem

ORACIO PRO AELYMOSINAS FACIENTIBUS

[236] PRAEFATIO

/Sanctum ac benedictum retribucionis deum [fo. 158a 15
 unianimis² fratres dilectissimi oracione dipraecimor
 obsecrantes pro fratribus et sororibus nostris quorum
 ministerio atque sumptu inopiam non sentiunt qui
 in ecclesia sunt indigentes Ut isdem dominus spiritalis† diuicias
 communicet qui fidelium animarum inopiae saecularis 20
 substantiae participant facultatem per resurgentem

[237] ORACIO SEQUITUR

Plis seruorum tuorum praecibus annue³ misericors domine
 ut quicumque praceptorum caelestium memores
 pauperibus tuis que sunt necessaria subministrant incor- 25
 ruptibili et caelesti gloria ⁴miseracionis tuae et⁴ misericordie
 coronentur per

/ORACIO PRO PEREGRINANTIBUS [fo. 158b

[238] PRAEFATIO

Caelestium et terrestrium et infernorum dominum 30
 deum patrem omnipotentem fratres dilectissimi di-
 praecimor obsecrantes uti fratres nostros ac sorores
 quicumque peregrinationum necessitatibus subiacent omni-
 potens deus auxilio suo comes adiutor reducat ac protegat
 per 35

¹ m¹: *praciosas*.³ The scribe began to write *anu*.² *unianimes*, Mab., Vez., N.F.⁴ *miseratione tuae*.

[239] COLLECCIO SEQUITUR

Restitue domine peregrinis desideratum patriae solum ut
 contemplacionem¹ misericordiae tuae dum ad praesens
 agunt beneficiis tuis gracias ^aciues esse sanctorum
 ac tui domestici^a concupiscant presta per resurgentem 5

ORACIO PRO INFIRMIS

[240] PRAEFACIO

Uniuersae salutis deum et uniuersae uirtutis [fo. 159^a
 dominum dipraecimor pro fratribus et sororibus
 nostris qui secundum carnem diuersis aegretudinum 10
 generibus insultantur ut his dominus caeleste medicinae suae
 munus indulgeat per

[241] ORACIO SEQUITUR

Domine cui uiuificare mortuos facile est Restitue
 aegrotantibus ²pristinam sanitati² ne terreni medicaminis 15
 remedia desiderent quicumque medillam caelestis miseri-
 cordiae tuae dipreantur per resurgentem

ORACIO PRO PAENITENTIBUS

[242] [PRAEFACIO]

Confitentes bonitatis ac misericordiae deum qui ^bpec- 20
 catorum /mauult paenitentiam quam mortem^b [fo. 159^b
 Communicatis praecibus ac fletibus pro fratribus ac sororibus
 nostris domini misericordiam dipraecimor uti eos peccati
 sui crimina confitentes a bonitatis suae uenia non repellat
 per 25

[243] ORACIO SEQUITUR

Rex gloriae qui non uis mortem peccatoris sed ut con-
 uertatur et uiuat Da nobis peccatorum labe pollutis
 paenitentiam simul ut ^cflere cum flentibus et dolentibus
 et cum gaudentibus gaudire^c possimus per resurgentem 30

ORACIO PRO UNITATE

[244] PRAEFACIO

UNum ^ddeum patrem ex quo omnia sunt et unum
 dominum nostrum iesum christum per quem omnia

¹ contemplatione, Mab., Vez., N.F.²⁻² *pristinam sanitatem*, Mab., N.F. 35^{a-a} Eph. ii, 19.^{b-b} Cf. Ezek. xviii, 23, xxiii, 11.^{c-c} Rom. xii, 15.^d I Cor. viii, 6.

/fratres karissimi dipraecimor ut unitatem ecclesiae [fo. 160a
suae concordie congregacionis nostrae uoluntatem¹ confir-
met per resurgentem filium suum

[245] COLLECCIO SEQUITUR

O Mnipotens domine qui es ^adeus bonitatis et totius 5
consolacionis^a te supplices dipraecamur ut hereti-
cust[†] et infidelist[†] a perpetuis gehennae ignibus manifesta-
cione tuae ueritatis eripias quoniam uis ^bomnis hominis saluos
fieri et ad agnitione[m] ueritatis uenire^b per

ORACIO PRO PACE REGUM

10

[246] PRÆFACIO

^cD Ominum dominancium et regem regnancium^c fratres
karissimi oracione unianimes dipræcimor ut nobis
populo suo pacem regum tribuere dignetur /ut mitigatis [fo. 160b
eorum mentibus requies nobis congregacionis istius perse- 15
ueret per

[247] COLLECCIO SEQUITUR

C Arnis spirituum totius sator cunctorumque regnorum
mundalium² indultor Da regum culmine³ religi[o]nis
prosperitatem et pacis ut nobis regno tuo caelesti in terris 20
adhuc positis liberius liceat deseruire per resurgentem

ORACIO PRO SPIRITIBUS PAUSANCIUM

[248] PRAEFACIO

D Eum iudicem uniuersitatis deum caelestium⁴ et
terrestrium et infernorum fratres dilectissimi 25
dipraecimor pro spiritibus carorum nostrorum qui nos⁵ in
dominica pace praecesserunt ut eos dominus in requiem
collocare⁶ /et in ^dparte primae resurreccionis^d resuscitet [fo. 161a
per

[249] ORACIO SEQUITUR

30

I Esu christe uita et resurreccio nostra dona consacer-
dotibus et caris nostris qui in tua pace requiuerunt⁷
exoptatae mansionis refrigerium et si qui ex his daemonum
fraude decepti errorum se multis maculis polluerunt Tu

¹ uoluntate, Mab., N.F.

² mundalium, Mur.

³ culmini, omn.

35

⁴ The scribe began: caelestu.

⁵ non (!), Mur.

⁶ collocet, Mab., or supply [dignetur], N.F.

⁷ requiuerunt, Mab., N.F.

^a—^a Cf. 2 Cor. i, 3.

^b—^b 1 Tim. ii, 4.

^c—^c Apoc. xix, 16.

^d—^d Apoc. xx, 5, 6.

domine qui solus potens es peccata eorum concede
ut quos dampnationis suae participes diabolus gloriabatur
effectus† esse per misericordiam tuam socius† tuae beatitu-
dinis ingemiscat saluator

ORACIO PRO CATICUMINIS

5

[250]

PRAEFACIO

PRaecem spei fratrum nostrorum karissimi unianimes
adiuue mus uti dominus omnipotens /ad fontem [fo. 161b
eos beatae regenerationis suae euntes omnis¹ misericordiae
suae auxilio spiritus² prosequatur

10

[251]

COLLECCIO SEQUITUR.

CREator omnium domine et fons aquae uiuae per³
lauacrum baptismi peccata eorum dele quibus iam
donasti resurrectionis fidem ut mortem huius saeculi
non timeant Reple eos spiritu sancto ut aformari in illis 15
christum^a ac uiuire† glorientur per

AD CHRISTIANUM FACIENDUM

[252]

DOMine dignare benedicere huius infanciam⁴ famulo tuo *illo*
quoniam nec ⁵condicionem quicquam⁵ nec aetate depel- 20
litur dicente dilectissimo filio tuo ⁶dominum nostrum⁶
^bNolite prohibere infantes /uenire ad me^b Hic⁷ [fo. 162a
enim domine antequam bonum aut malum sciant crucis
tuae siggella⁸ signentur et ⁹quae indiget dietatem⁹ ad
sacris† nominis tui baptismum percipere mereantur 25
¹⁰per dominum¹⁰

¹ omnes, Mab. ; ? omni, N.F.² omit.³ The MS. has *qui per*, but *qui* is deleted by points, hence it is unnecessary to read *deles* (omn.) for *dele*.

30

⁴ ? *infantiam* or *huic infanti* ; *infantiae*, Mab., N.F.⁵—⁵ *condicione quisquam*, Mab., N.F.⁶—⁶ *domino nostro*, omn.⁷ ? *His* ; *Hi*, Th., Mab., Vez., N.F.⁸ *sigilla*, Mur., *sigillo*, Mab., Vez., N.F.

35

⁹—⁹ *qui indigent pietate* or *aetate*, Mab. ; *qui indigent aetate aa sacri nominis tui confessionem, baptismum*, N.F. ; ? *qua indigent*.¹⁰—¹⁰ in large Merovingian script.^a—^a Cf. Gal. ii, 20, iv, 19.?^b—^b Mt. xix, 14.

[253]

ITEM COLLECCIO

Accipe signaculum christi Suscipe uerba diuina
 Inluminare uerbum¹ domini quia hodie confessus es a
 christo ²per dominum²

[254]

ITEM COLLECCIO

5

Signo te in nomine patris et filii et spiritus sancti ut sis
 christianus Oculos ut uideas claritatem dei Aures ut
 audias uocem domini Nares ut odoris suauitatem christi
 Conuersus³ ut confitearis patrem et filium et spiritum sanctum
 Cor ut credas trinitatem inseparabilem /pax [fo. 162b 10
 tecum per iesum christum dominum nostrum qui cum
 patre et filio⁴ et spiritu sancto uiuit

COLLECCIO AD FONTES BENEDICENDOS

[255]

[PRAEFACIO]

Stantes fratres karissimi super ripam uitrigi⁵ fontes† 15
 nouos homines ⁶adduc eis⁶ de terra litori⁷ mercatores⁸
 sua commercia singuli nauigantes pulsent mare nouo⁹ non
 uirga sed cruce non tactu sed sensu non baculo sed
 sacramentum† Locus¹⁰ quidem paruus sed gracia plenus
 Bene gubernatus¹¹ est ¹²spiritus sanctus¹² Oremus ergo dominum 20
 et deum nostrum ut sanctificet hunc fontem ut omnes qui
 discenderint in hanc¹³ fontem faciat¹⁴ eis lauacrum beatissimi¹⁵
 regenerationis in remissione omnium peccatorum ¹⁶per
 dominum¹⁶

[256]

/COLLECCIO SEQUITUR

[fo. 163a 25

Deus qui iordanin fontem pro animarum salutem sancti-
 ficasti discendat super aquas his¹⁷ angelus bene-
 dictionis tue Ut quibus perfusi famuli tui acci-
 piant remissionem peccatorum ac ^arenati ex aqua et spiritu
 sancto^a deuoti tibi seruiant in aeternum ¹⁶per dominum¹⁶ 30

¹ uerbo, Mab., N.F.^{2—2} in large Merovingian script.³ *Linguae conuersus*, Mab., Vez., N.F.; *Os uersus*, Martene.⁴ subsequently erased, but the two *et* remain.⁵ ? *uitricis*, ? *uiuifici*; ? *uitrei*, Mab., Vez., N.F.^{6—6} *adducitis*, N.F.⁷ *laturi*, N.F.⁸ *mercaturus*, Mab., Vez.⁹ *nouum*, Mab., N.F.¹⁰ *Locum*, Mur.¹¹ m¹: *Benedi*, corrected.^{12—12} *spiritu sancto*, N.F.¹³ *hunc*, Mab., Vez. ¹⁴ *fiat*.¹⁵ *baptismi*; cf. p. 76, l. 33.^{16—16} in large Merovingian script.¹⁷ *has*, omn.^{a—a} Ioh. iii, 15.

40

[257]

CONTESTACIO

Dignum et iustum est domine sancte pater omnipotens aeterne deus iniciatur[†] sanctorum crismatum pater et noui per unicum filium tuum dominum et deum nostrum indetur¹ sacramenti qui portantibus aquis spiritum tuum sanctum ante diuiciae² mundi largires qui bethsaidas aquas angelum³ medicante procuras qui iordanis alueum /christo filio tuo dignante sanctificas [fo. 163^b Respice domine super has aquas qui⁴ praeparatae sunt ad delenda hominum peccata angelum pietatis tuae his 10 sacris fontibus adesse dignare uite prioris⁵ abluat et paruum habitaculum sanctificet tui⁶ procurans ut regenerandorum uiscera aeterna floriscat⁷ et uere baptismatis nouitas reparetur Benedic domine deus noster hanc creaturam aque et discendat super eam uirtus tua 15 desuper infunde spiritum tuum sanctum paraclytum angelum ueritatis Sanctifica domine huius latecis undas sicut sanctificasti fluenta iordanis ut qui in hanc⁸ /fontem [fo. 164^a discenderint in nomine patris et filii et spiritus sancti et peccatorum ueniam et sancti spiritus infusionem con- 20 sequi mereantur per dominum nostrum iesum christum qui est benedictus aput patrem et spiritum⁹ sanctum per omnia saecula saeculorum

Deinde facis cruce[m] de crisma et dicis

[258]

25

Exorcizo te creatura aquae Exorcizo te omnes exercitus diabuli Omnes potestas aduersariae[†] Omnes umbra daemonum Exorcizo te in nomine domini nostri iesu christi nazarei qui incarnatus est in maria uirgine cui^a omnia subiecit pater in caelo et in terra Time et treme 30 tu et omnis malicia tua /Da locum¹⁰ spiritum [fo. 164^b sanctum¹⁰ ut omnis qui discenderint in hanc¹¹ fontem fiat eis lauacrum baptismi regeneracionis in remissione omnium peccatorum per dominum nostrum iesum christum qui uenturus est bin sedem maiestatis patris sui^b cum 35 sanctis angelis suis iudicare te inimice et saeculum per ignem in saecula saeculorum

¹ inditor, Mab., N.F.² initia (cf. Gen. i, 2); diuitias, Mab., N.F.³ angelo, Mab., N.F.⁴ quae, Mab., Vez., N.F.⁵ prioris maculas, Mab., N.F.⁶ tibi, Mab., N.F.⁷ florescant, Mab., N.F.⁸ hunc, Mab.⁹ m¹: spiritus.¹⁰⁻¹⁰ m¹: spiritus; spiritui sancto, Mab., N.F.¹¹ hunc, Mab., Vez.^a 1 Cor. xv, 27.^{b-b} Mt. xix, 28.

*Deinde insufflas aqua[m] per tres uices et mittis crisma in
modum crucis et dicis*

[259]

INfusio crismae salutaris domini nostri iesu christi ut fiat
fons aque salientis cunctis discendentibus in ea¹ in uitam 5
aeternam amen

Dum baptizas interrogas ²ei et³ dicis

[260]

BAptizo te *illum* in nomine /patris et filii et [fo. 165a
spiritus sancti in remissionem peccatorum ut habeas 10
uitam aeternam amen

Dum crisma eum tangis dicis

[261]

PErungo te crisma sanctitatis Tonicam³ inmortali-
tatis qua[m] dominus noster iesus christus traditam a 15
patre primus accepit ut eam integram et inlibatam
perferas ante tribunal christi et uiuas in saecula saecu-
lorum

Dum pedis eius lauas dicis

[262]

EGo tibi lauo pedis sicut dominus noster iesus christus
fecit discipulis suis Tu facias hospitibus et peregrinis
ut habeas uitam aeternam 20

Dum uestimentum ei⁴ inponis dicis

[263]

ACcipe uestem candidam quam immaculatam perferas
/ante tribunal domini nostri iesu christi amen⁵, [fo. 165b 25

[264]

COLLECCIO

ORemus fratres karissimi dominum et deum nos-
trum pro aufetis⁶ suis quo⁷ modo baptizati sunt ut 30
cum in maiestate sua saluator aduenērit cuius⁸ regener-
auit ex aqua et spiritu sancto faciat eos ex aeternitate uestire
salutem ⁹per dominum⁹

¹ eam; eo, Mab.

²⁻³ et ei.

³ Mab. and N.F. suppose there is some lacuna before *tunicam* (Vez., N.F. 35 suggest *induo te or induere*).

⁴ om. Vez.

⁵ om. omn.

⁶ *neophytis*, Mab., N.F.

⁷ *qui*, Mab., N.F.

⁸ *quos*, Mab., N.F.

⁹⁻⁹ large Merovingian script.

[265]

ITEM ALIA

¹Baptizatis et in christo coronatis quos dominus noster
a crisma petentibus¹ regeneratione donare dignatus
est praecamur omnipotens deus ut baptismum quod
acceperunt immaculatum ipsum perferant usque in finem
²per dominum³

5

MISSA IN UIGILIIS SANCTAE PASCHAE

[266]

[PRAEFATIO]

/S Acrosanctae noctis istius gracia tenebris saecu- [fo. 166a
laribus liberati et ad iusticiae atque lucis caeles- 10
tis gratiam promissam electi omnipotentis dei patris
infatigabilem bonitatem per christum filium eius fratres
dilectissimi dipraecimor ut ecclesiam suam sanctam
catholicam defusam† per orbem terrarum quam sibi
amantissimi filii sui passione et gloriosissimo sanguine con- 15
quesiuit iuge maiestatis suae protectione custodiat atque
contra omnes mundi insidias tutam defensamque con-
cedat ac preestet. ei tempora tranquilla in perpetuum ²per
resurgentem²

/[267]

COLLECCIO

[fo. 166b 20

^aR Edimisti nos^a domine deus per lauacrum regeneracio-
nis et sanguinem crucis. ut illa caro quae prius in
adam mortalis fuerat effecta per passionem maiestatis
tuaе rursum reuocaretur in caelum saluator

[268]

POST NOMINA

25

O Remus pro his qui offerunt munera domino deo nostro sacro-
sancta spiritalia pro se et pro caris suis et pro spiri-
tibus carorum suorum in commemoratione sanctorum marty-
rum ut dominus deus noster preces illorum clementer exaudire
dignetur per resurgentem

30

[269]

AD PACEM

C Onple domine uota supplicum exaudi gem[it]us peccat-
orum /^bosculetur nos ab osculo oris sui^b [fo. 167a
paci magister et conditor ut in nobis hoc recipientibus holo-
caustum pacem quam speramus habeamus. per

35

¹—¹ ? *Bapt. cr. p. e. i. ch. c. g. d. n.* ; a letter (? a) has been erased before *quos*.

²—² large Merovingian script.

^a—^a Apoc. v, 9.

^b—^b Cant. i, 1.

[270]

IMMOLACIO

Dignum et iustum est aequum et iustum est Nos tibi
hic et ubique gratias agere Tibi laudes dicere et
hostias immolare et confiteri misericordias tuas domine
sancte pater omnipotens aeternae deus ^aquoniam magnus es 5
tu et faciens mirabilia^a Tu es deus solus Tu ^bfecisti
caelos in intellectu^b Tu formastiⁱ terram super aquas ^cTu
fecisti luminaria magna solem in potestatem diei
/lunam et stillas in potestate[m] noctis^c ^dTu fecisti [fo. 167b
nos et non ipsi nos^d ^eopera manuum tuarum non omittas^e 10
^fTuus est dies et tua est nox^f ^gin die enim mandasti
misericordiam tuam et in noctes declarasti quam hodi-
ernis uigiliis in luminis huius festiuitate celebramus Haec
est enim nox salutarium conscia sacramentorum nox in qua
ueniam peccatoribus praestas de ueteribus hominibus nouos 15
effecis de senibus effectis² maturos reddes infantes quos
in nouam creaturam renatos de sacro fonte producis Hac
nocte in aeternum diem renascentes populi pro/cre- [fo. 168a
antur regni caelestis atria reserantur et beata lege con-
merciis diuinis humana mutantur Haec est enim nox illa 20
quae facta est ^hin diliciis in qua maxime ⁱdilectasti nos domine
in factura tuaⁱ Nox in qua inferna patuerunt nox in qua
absolutus est adam nox in qua ^kinuenta est dragma quae
perierat^k Nox in qua boni pastoris humeris ^lreportata est oues
perdita nox in qua diabolus occubuit et ^msol iusticiae 25
christus exortus est et solutis inferni nexibus claustrisque
perfractis ⁿmulta sanctorum corpora de sepulchris
erumpencia intrauerunt in sanctam ciuitatemⁿ O uere
beata nox /quae sola meruit scire tempus et [fo. 168b
hora[m] qua christus resurrexit de qua iam in psalmo fuerat 30
prophetatum Quia ^onox ut dies inluminabitur^o Nox in
qua exorta est resurrectio in aeternum Te enim omnipotens
deus creaturarum ^pcaelestium multitudo et ^pinnumerabilis
angelorum chori sine cessacione proclamant dicentes
sanctus 35

[271]

POST SANCTUS

Tuo iussu domine condita sunt: uniuersa ^qin caelo et
in terra in mari et in omnibus abysis^q Tibi patri-

¹ ? *firmasti*, N.F.² *effecis*, Mab., N.F.^{a-a} Ps. lxxxv, 10.^{b-b} Ps. cxxxv, 5.^{c-c} Gen. i, 14-16.^{d-d} Ps. xcix, 3.^{e-e} Ps. cxxxvii, 8.^{f-f} Ps. lxxiii, 16.^{g-g} Ps. xli, 9.^h Ps. cxxxviii, 11.ⁱ⁻ⁱ Ps. xci, 5.^{k-k} Luc. xv, 8.^l Luc. xv, 5.^m Mal. iv, 2.ⁿ⁻ⁿ Mt. xxvii, 52, 53.^{o-o} Ps. cxxxviii, 12.^{p-p} Cf. Luc. ii, 13.^{q-q} Ps. cxxxiv, 6.

archae prophetae apostuli martyres confessores
 atque omnes sancti gratias agunt quod et nos facientes has
 hostias spirituales et sincera libamina ut libens exaudias¹
 /dipraecamur Te oramus uti hoc sacrificium [fo. 169a
 tua benediccione benedicas et spiritus sancti tui rore per 5
 fundas ut sit omnibus legitima eucharistia per christum
 dominum nostrum qui pridie

[272] COLLECCIO AD PANIS FRACCIONUM†

R Espice ad hanc oblacionem omnipotens deus quam
 tibi offerimus in honorem nominis tui pro salute regum 10
 et exercitu eorum et omnium circumadstancium Et
 praesta ut qui ex ea sumpserint accipiant sanitatem men-
 tis integritatem corporis tutellam salutis intellectum
 sensus christi securitatem spei corroboracionem fidei
 aeternitatem spiritus sancti ²praesta per eum qui tecum uiuit 15
 et regnat³ ³

/MISSA PRIMA DIE SANCTUM⁴ [fo. 169b
 PASCHAE

[273] COLLECCIO POST PROPHETIA

/S Umme omnipotens deus qui ^acornum† salutis nostrae [fo. 170a 20
 in crucis tuae mysterium⁵ extulisti ut nos in domo dauid
 pueri tui^a regali fastigio sublimaris in quo etiam tri-
 fario titulo trinitatis nobis unitas manifestata clariscens osten-
 ditur Saluator nempe in hominem⁶ Sacerdos quippe in
 crismate Rex scilicet secundum carnem ex genere Praeces 25
 nostras tuae supplices prosternimus maiestati ut quos
 in tuo nomine ^bper lauacrum regenerationes^b con-
 secrare dignatus es prestis† etiam /in ^csanctitate et [fo. 170b
 iusticia tibi domino seruientes^c unanimitatem fidei
 per infusionem spiritus tui sancti inuiolabiliter custodire 30
 ac per ^duiam pacis liberis gressibus properantes caelestia
 regna conscendere per resurgentem

[274] POST PRECEM

D Eus qui euulsis supersticionum spinis in eclesia tua
 plantaria fidei alta radice posuisti exaudi praecem 35

¹ At foot of page *rag* by a slightly later hand.

³ *in te* at foot of page by a later hand.

⁵ *mysterio*, Mab., N.F.

²⁻² large Merovingian script.

⁴ *sancto*, Mab., N.F.

⁶ A later hand has inserted
d (? *m*) (= *dele m*) ; *homine*, omn.

^{a-a} Cf. Luc. i, 69.

^{c-c} Cf. Luc. i, 75.

^{b-b} Tit. iii, 5.

^d Luc. i, 79.

familiae tuae ^arespice de caelo et uide et uisita uineam
istam^a et praesta ut te inrigante fructum accipiat in uber-
tate quae te plantantem¹ incrementum accipit in germine
per resurgentem

[275]

APOLOGIA SACERDOTES²

5

/A Nte tuae immensitatis conspectum et ante tuae [fo. 171a
ineffabilitatis oculos o maiestas mirabilis silicet ante
tuos sanctos uultus magne deus et maxime pietatis et
potestatis omnipotens pater quamlibet non sine debita
reuerencia attamen nulla officii dignitate uilis admodum 10
praecator³ accedo et reus conscienciae testis adsisto quidne
rogabo quod non mereor Atne pie non sine dei pace dictum
sit quod peccati magis est accusator qui pro peccatis debuit
esse interuentor Accuso ergo me tibi et non excuso
et coram testibus confiteor /iniusticiam meam [fo. 171b 15
tibi domino deo meo Confiteor inquam confiteor sub
testibus^b iniusticiam impietatis meae ut remittas impietatem
peccati mei Confiteor quod nisi remittas recte me
punias Habes me confitentem reum sed scio nisi uerbis
non emendantem uerbis enim placo operibus offendo 20
Culpam sencio emendacionem differo Subueni ergo
Subueni pietas ineffabilis ignusce ignusce mihi trinitas
mirabilis Parce parce parce supplico deitas placabilis
Exaudi exaudi exaudi me rogo his uerbis illius
filii tui clamantem /cPater aeternae deus peccaui [fo. 172a 25
in caelo et coram te iam non sum dignus uocari filius
tu[u]s fac me ut unum de mercinnariis tuis^c. Et nunc
pater misericors unicum misericordiae tuae portum christo
faunte peto ut quod per me uiliscit per illum
acceptum ferre digneris qui ⁴in trinitate⁵ tecum uiuit et 30
regnat⁴

[276]

PRAEFATIO MISSAE

E Xpectatum fratres karissimi et desideratum nobis
atque uniuerso generi humano salutarem pasche diem
adepti concordia ac religiosa praece omnipotenti deo gracias 35
agamus poscentes eius misericordiam in hac⁶ resurreccionis⁷
domini nostri iesu christi filii sui /ut tribuat temporum [fo. 172b
quietem regum pagabilitatem⁸ iudicum mansuetudinem

¹ plantante, omn.³ ? peccator.⁵ aeternum, omn.⁷ ? resurreccione.² at foot of page, *sanctus*, by later hand.⁴—⁴ large Merovingian script.⁶ hac die, Mab., N.F.⁸ pacabilitatem, N.F., Mab.^a—^a Ps. lxxix, 15.^b Cf. Ps. xxxi, 5.^c—^c Luc. xv, 18.

40

hostium infirmitatem corporum salubritatem aeris
 temperiem anni benignitatem fructuum cupiam
 scismatum paenitentiam gencium uocationem et con-
 uentum ecclesiasticae¹ pacifica[m] et pura[m] congregacione[m]
 paracliti sui sanctificatione conlustret Deuotum ac dicatum
 sibi uirginalem pudorem et continenciae propositum gloriosum
 atque beatum in omnibus custodiat Uiduarum laboriosam
 continenciam sua miseratione confoueat Orfanis
 opem /pietatis paternae inperiat per resur- [fo. 173a
 gentem a mortuis dominum nostrum

10

[277]

COLLECCIO SEQUITUR

DEus omnipotens exaudi populum tuum hac die ad
 gloriam resurreccionis domini nostri iesu christi filii tui
 in tuo nomine congregatum et maiestatem tuam suppliciter
 exorantem dirige ex praesentem† festiuitatem† in
 laetitia[m] sempiternam atque ex hac hodiernę sollempnitates
 exultacione ad gaudia incorrupta trans mitte per
 resurgentem

[278]

POST NOMINA

UScipe quaesomus domine hostiam² placaciones et laudes²
 et has oblaciones famulorum famularumque tuarum
 /quas tibi offerimus hodie in resurreccione domini [fo. 173b
 nostri iesu christi secundum carnem placatus adsume
 Tribue etiam per intercessione[m] sanctorum tuorum caris
 nostris qui in christo dormierunt refrigerium in regione
 uiuorum per

[279]

AD PACEM

ANnue quaesomus domine supplicibus tuis ut haec nostrae
 seruitutis oblacio in diem resurreccionis domini nostri
 iesu christi et salutem nobis conferat et pacem per
 resurgentem

[280]

CONTESTACIO

IGNum et iustum est aequum et salutare est Nos tibi
 hic et ubique semper gratias agere domine sancte pater
 omnipotens aeterne deus /Sed in hac die resur- [fo. 174a
 reccionis domini nostri iesu christi filii tui gratulacio maior
 exultat in cordibus nostris Hic est enim dies in quo
 nobis exorta est perpetuae causa laeticiae hic est dies
 resurrectiones humanae et uitae natalis aeterne hic est

¹ ecclesiasticum, Mab., N.F.²—² placationis et laudis, Mab., N.F.

dies in quo ^asaciati sumus mane ¹misericordiam tuam¹ quo
 nobis ille ^bbenedictus qui uenit in nomine domini ^cdeus
 noster inluxit nobis^c Hic enim dominus noster iesus
 christus filius tuus² adimplens prophetias temporum³
 prestitutis ^duisitauit nos post biduum die tertia resur- 5
 rexit^d Hic est enim dies /tanti muneris benedic- [fo. 174^b
 cione signatus qui hodierna festiuitate gaudentibus in toto
 orbe mortalibus frequentatur quia omnium mors perimpta
 est in cruce christi et in resurrectione eius omnium uita
 surrexit Et nunc domine sancte pater omnipotens aeternae 10
 deus supplicis dipraecamur uti hanc oblacionem bene-
 dicere et sanctificare digneris per christum dominum
 nostrum⁴

[281]

POST SANCTUS

Haec te uox⁵ domine mystica luce comitatur quae cum in 15
 supernis ⁶dominicae perennitatem laudes⁶ exerceat
 celebracionem tanti nominis inuexit et terris ut /huius-
 modi personas ^eSi homines tacerent saxa clama- [fo. 175^a
 rente^e ^fUiderunt te inferi deus Uiderunt et stimuerunt a
 uoce tonitruui tui^g dicentes ^hAbsorta est mors in uictoria⁷ 20
 tua Ubi est mors aculeos tuos^h adtonita paulolum mise-
 rorum stetero supplicia nec habuerunt tormenta cruciatum
 et iudicem suum ipsa etiam poena contremuit quia natura
 terribilium tenebrarum praesencia tui fulgoris habita iam
 tunc timuit iudicari ⁱExultauerunt sancti in gloria 25
 laetantes in cubilibus suisⁱ quod auctore[m] promissae sibi
 lucis agnoscerent quorum tu domine stipatus agminibus
 /et tibi tantum noti⁸ splendore perfusus sacrificia [fo. 175^b
 per te instituta sanctifica non inuitantes⁹ merito sed
 sanctificantes¹⁰ exemplo ut cunctis rite perfectis saluatore 30
 nostro ab inferis iam reuerso et mors se intellegat uic-
 tam et uitam¹¹ reuocatam ¹²per christum dominum
 nostrum qui pridie quam pateretur¹²

¹—¹ *misericordia tua*, Mab., Vez.² m²: *tus.*³ *temporibus*, Mab., N.F.⁴ *cui merito* added by a later hand, in Tironian notation.⁵ *nox* (!), N.F.⁶—⁶ *dominicas perenniter laudes; laudis*, Mab., N.F.⁷ ? *uictoria, ubi est mors uictoria*, Mab., N.F.⁸ *noto*, Mab., N.F.⁹ *inuilantis*, Mab., ? *inuocantis*, N.F.¹⁰ *sanctificantis*, Mab., Vez., N.F.¹¹ *uita*, Mab.¹²—¹² Large Merovingian script.^a Ps. lxxxix, 14 (*Vet. Italia*).^b Mt. xxi, 9.^c—^c Ps. cxvii, 27.^d—^d Cf. Hos. vi, 3.^e—^e Luc. xix, 40.^f Ps. lxxvi, 17.^g Ps. ciii, 7.^h—^h I Cor. xv, 54, 55.ⁱ—ⁱ Ps. cxlix, 5.

MISSA MATUTINALIS PER TOTAM¹ PASCHA
PRO PARUOLIS QUI RENATI SUNT SECUNDA
FERIA

[282]

DEus qui credentes in te populus[†] gratiae tuae largitate 5
multiplicas respice propicius ad electionem tuam
ut qui sacro baptismate sunt renati regni caelestis mereantur
introitum per dominum

[283]

/COLLECCIO

[fo. 176a

FAmuli tui domine qui ad tuam sunt gratiam uocati 10
tuo indesinenter protegantur auxilio ut qui diuino
sunt baptismo regenerati numquam a tui regni potencia
possint euelli per

[284]

POST NOMINA

ADesto domine supplicationibus nostris et oblationes 15
famulorum ac famularum tuarum quas tibi offeri-
mus placidus ac benignus adsume per

[285]

AD PACEM

COncide quaesomus omnipotens deus ut festa paschalia
quae deuocione colimus moribus exsequamur per 20

[286]

IMMOLACIO

UEre dignum et iustum est quia uerus ille agnus qui²
pro nobis est immolatus /qui mortem nos- [fo. 176b
tram moriendo distruxit et uitam nostram resurgendo
reparauit iesus christus dominus noster cui merito omnes 25
angeli

ITEM MISSA PASCHALIS TERTIA FERIA

[287]

DEus qui omnes in christo renatos agnus regium et
sacerdotale^a esse fecisti da nobis uelle et posse 30
quod praecepis ut populo ad aeternitatem uocato una
sit fides mencium et pietas accionum per

[288]

COLLECCIO

OMnipotens sempiterne deus per quem nobis redemptio
praestatur et adoptio Respice in opera pietatis 35

¹ totum, Mab., N.F.² omit.^a—a Cf. 1 Pet. ii, 9.

tuae et quae dignatus es conferre conserua ut in christo
renatis aeterna tribuatur /hereditas et uera [fo. 177^a
libertas per

[289] POST NOMINA

Suscipe domine munera nomine¹ tuo oblata qua[e] in filii tui 5
resurrectione triumplantes² in gloria uniuersalis eius
adquisita sanguine offert eclesia per

[290] AD PACEM

OMnipotens sempiterne deus qui per unigenitum
tuum aeternitatis nobis aditum deuicta morte reser- 10
asti Erige a[d] te corda credencium Ut omnes in christo
renati ex aqua et spiritu sancto regnum caelorum ingr[edi]
mereantur per

[291] IMMOLACIO

Dignum et iustum est nos tibi gracias agere omni- 15
potens sempiterne deus per iesum christum/ [fo. 177^b
filium tuum dominum nostrum per quem humanum genus uiui-
ficans pascha etiam per moysen et aaron famulos tuos agni
immolacione iussisti celebrari Consequentibus temporibus
usque ad aduentum domini nostri iesu christi qui asicut agnus 20
ad uictimam ductus est^a Ea[n]dem consuetudinem in memoriam
obseruare praecepisti Ipse est agnus immaculatus qui
prioris populi prima³ pascha in aegypto fuerat immolatus
Ipse est aries in uerticem montis excelsi de ueprae
prolatus sacrificio destinatus Ipse est uitululus saginatus 25
qui in tabernaculo patris nostri abrahe propter hospites
est uictimatus /Cujus passionem et resurrec- [fo. 178^a
cionem celebramus Cuius et aduentum speramus Et ideo
cum angelis et archangelis clamamus dicentes

ITEM MISSA PASCHALIS QUARTA FERIA

[292]

Deus qui populum tuum sacrum iordane flumine transacto
terram tuae⁴ fecisti repromissionis intrare Concede
quaesomus ut et nos quoque maiestatis tue releuato⁵
mysterio diuina semper beneficia senciamus per 35

¹ *nomini*, Mab., Vez., N.F.² *triumphantis*, Mab., Vez., N.F. ; *triumphantes*, Th., Mur.³ *primum*, Mab., N.F.⁴ with deleting dots over the last letter, ?=*tuam*, or = omit.⁵ *reuelato*, Mab., N.F.^a—^a Ier. li, 40.

[293]

COLLECCIO

ANnue nobis quaesumus domine ut quemadmodum
mysteria resurrectionis domini nostri iesu christi sollempnia
colimus ita et in aduentu eius gaudire cum sanctis omnibus
mereamur per

5

[294]

/POST NOMINA

[fo. 178b]

Auditis nominibus offerentum debita cum ueneratione
beatissimorum apostulorum et martyrum omniumque
sanctorum commemoratione decursa et offerentum et
pausancium commemoremus nomina ut aeternalibus indita
pagines† sanctorum coetibus adgregentur per

10

[295]

AD PACEM

DEus per cuius os prolatum est quod pacem omnibus
dares et pacis statuta relinqueris infunde in cordibus
nostris pacis studium et pia^e uoluntatis affectum ut
uiciorum omnium labe purgati pacem quam labiis ore¹ prose-
quimur immaculatis cordibus teneamus per

15

[296]

CONTESTACIO

/Dignum et iustum est nos tibi semper laudes [fo. 179a]
et gracias agere omnipotens sempiterne deus per
iesum christum filium tuum dominum nostrum ^aqui sicut
oues ad occisionem pro nobis ductus est et ut agnus coram
tendentem se sine uoce sic non aperuit os suum^a Hic
enim est ^bagnus dei unigenitus filius tuos† qui tollit peccatum
mundi^b qui se pro nobis offerendo non desinit nosque apud
te perpetua aduocatione defendit quia numquam moritur im-
molatus sed semper uiuit occisus ^cpascha enim nostrum
immolatus est christus ut iam non in fermento ueteri neque
in carnalium sanguine uictimarum /sed in azimis [fo. 179b]
sinceritatis et corporis ueritatis^c immolemus per
christum dominum nostrum

25

30

ITEM MISSA PASCHALIS QUINTA FERIA

[297]

DEus qui sollempnitatem† paschali caelestia mundo
remedia benignus operaris annue² festiuitatis huius dona
prosequere ut per obseruanciam temporalem ad uitam
nobis proficiat sempiternam per

35

¹ ? oris, N.F.² annuae, Mab., Vez., N.F.^a—^a Act. viii, 32.^b—^b Ioh. i, 29.^c—^c I Cor. v, 7-9.

[298]

COLLECCIO

DEus qui et libertatis nostrę auctor es et salutis Exaudi
 supplicancium uoces atque eos¹ quos sanguinis tui
 effusione redimisti praesta ut² per te uiuere et perpetua in
 te facias incolomitate gaudire saluator

5

[299]

/POST NOMINA

[fo. 180a

AUditis nominibus offerentum aeternitatis dominum
 dipraecimor ut in nobis uel timor eius uel cordis
 puritas uel ^acaritas quae casum non habet^a immobilis perse-
 uerit Quia haec est salutaris oblacio haec uera haec 10
 pinguis hostia ista sunt pura libamina quae et pro
 nobis et pro requie defunctorum contritis et humiliatis
 cordibus offeruntur per

[300]

AD PACEM

TRibue domine ut ita aput uniuersos redempcioni[s] tuae 15
 famulos infractę caritatis exundet affectus ut nihil
 odiorum interpellacio³ praeualeat adpetitus /sed [fo. 180b
 testimonium osculi quod per⁴ perfeccione mansurae pacis
 inpenditur nulla deinceps simultatis fraude frustretur
 saluator

20

[301]

IMMOLACIO

UERE dignum et iustum est unianimes et concordēs
 omnipotentem deum profusius dipraecare† cum
 unico filio eius domino iesu christo saluatore nostro qui
 ecclesiam suam secunda liberauit a morte quando sanguis 25
 ipsius effusus est super cruce per ipsum te rogamus omni-
 potens deus ut ecclesiam tuam augeas in fide custodias
 in spe protegas in caritate et sacrificia nostra libens
 suscipere digneris cum gloria et honore ⁵et ideo cum
 angelis et archangelis te⁶ laudamus dicentes⁵

30

/ITEM MISSA PASCHALIS SEXTA FERIA [fo. 181a

[302]

DEus qui ad aeternam uitam in christi resurrectione nos
 reparas da nobis caelestia sapere et a terrenis cupidi-
 tatibus abstinere per

35

¹ eis.² et.³ ? interpellare or interpolate.⁴ pro, Mab., N.F., but there is a deleting dot.⁵—⁵ Large Merovingian script, as before.⁶ om. omn.—^a Cf. 1 Cor. xiii, 8.

[303]

COLLECCIO

DEus gloriae ^aacui conplacuit in unigenitu tuo omnem
 plenitudinem habitaria ^aomnes ^bprincipatus et potestates ^b
 exuere ^catque in eo reconciliare omnia ^c in quo ^dcondediras†
 uniuersa Aspice festiuas subditae congregacionis excu- 5
 bias Accipe praeces paschalis¹ supplicacionibus uotiuas et
 qui dedisti nobis dominice resurrectionis temporum reuolucione
 uictoria² /da nobis ipsius festiuitatis operum sanctifi- [fo. 181b
 cacione laeticiam per

[304]

POST NOMINA

10

DA misericors deus ut in resurrectione domini nostri iesu
 christi — percipiamus ueraciter porcionem per

[305]

AD PACEM

DEus qui populum tuum tuae fecisti redempcionis partici-
 pem Concede nobis quaesomus ut ³de resurrectionis 15
 dominicae³ in perpetuo gratulemus⁴ per

[306]

IMMOLACIO

Dignum et iustum est Nos tibi gracias agere domine
 sancte pater omnipotens aeterne deus per iesum christum
 filium tuum dominum nostrum quem pro nobis omnibus tradi 20
 hostiam uoluisti O'mira circa nos pietatis tuae dignacio
 /O ineffabilis dileccio caritatis ut seruum rede- [fo. 182a
 meris filium tradidisti O certe necessarium adae pec-
 catum quod christi morte deletum est O flex† culpa
 quae talem ac tantum meruit habere redemptorem Numquam 25
 enim quanta circa nos pietatis tuae dileccio esset cognoscere-
 mus nisi ex morte unici et coaeterni fili tui domini ac dei
 nostri iesu christi probaremus Uicit malicia[m] diabuli
 pietatis tuae dignacio quia ^eubi habundauit peccatum
 superhabundauit et gracia^e Sed plus nobis tua misericordia 30
 reddedit quam inuidus inimicus abstulerat Ille para-
 dysum inuidit /tu caelos donasti ille mortem [fo. 182b
 temporalem intulit tu uitam perpetuam tribuisti propterea
 profusis gaudiis totus in orbe terrarum mundus exultat

¹ *paschalibus*, Mab., N.F.

35

² *uictoriam*, Mab., Vez., N.F.³—³ *de resurrectione dominica* ; *de [die] resurrectionis dominicae*, Mab.⁴ *gratulemur*, omn.^a—^a Col. i, 19.^b—^b Col. ii, 15.^c—^c Col. i, 20.^d Cf. Col. i, 16.^e—^e Rom. v, 20.

40

sed et supernae concinnunt potestates hymnum gloriae tuae
sine fine dicentes

MISSA DIE SABBATO OCTAUA¹ PASCHAE

[307]

Conserua domine familiam tuam quos ex aqua et spiritu 5
sancto propicius redimisti ut ueterem hominem cum
suis actibus expoliantes in ipsius conuersatione uiuamus
ad cuius substantiam per haec paschalia dierum octaua-
rum tuae resurrectionis mysteria transtulisti per

[308]

/COLLECCIO

[fo. 183a 10

FAc omnipotens et misericors deus ut quod octaua-
rum dierum resurrectionis tuae paschalibus celebramus
officiis fructiferum nobis omni tempore senciamus saluator

[309]

POST NOMINA

Deus misericordiae sempiternae qui in ipso paschalis 15
²festę recursum² fidem sacratę tibi plebis accendis
auge gratiam quam dedisti ut digna omnes intellegencia
conprehendant quo labacrum† abluti quo spiritu
regenerati quo sanguine sunt redempti per

[310]

AD PACEM

20

Deus qui per unigenitum tuum aeternitatis nobis aditum
deui[c]ta morte reserasti /deducnos ad societatem [fo. 183b
caelestium gaudiorum ut spiritu sancto renatos regnum
tuum facias introire per resurgentem

[311]

CONTESTACIO

25

Dignum et iustum est necessarium et salutare est Ut
te dominum ac deum totis uisceribus humana condicio
ueneretur Rex mirabilis christe cuius condemnatione
tartareis uinculis absoluta credencium turba libertatis insignia
gratulatur qui uere ut a leode tribu iuda^a mundo ostensus 30
animarum deuorantem extinctum leonem diabulum omnes
terra laetatur permittes te clauorum nexibus alligatum
ad stipitem crucis tereri³ /ut non sit parua quem im- [fo. 184a
pius quondam expauiscat potencia Ad cuius uocem emitten[ti]s
spiritum ^bterra tremuit caelum expauit dies fugit 35
^csol obscuratus est astra abscondentes⁴ radios suos simul
omnia migrauerunt⁵ cuius discensu confractis portis
lugit† infernum quo resurgente laetantur angeli exultat
terra cum habitatoribus suis in quo triumpho conspicitur

¹ octauae, Mab., N.F.²⁻² festi recursu, Mab., N.F.³ ? teneri, Mab. 40⁴ absconderunt.⁵ nigrauerunt or nigruerunt.^{a-a} Apoc. v, 5.^b Ps. lxxv, 9.^c Luc. xxiii, 45.

comitacio¹ illa prophetico ore promissa ^aEro mors tua^a o
 inferne ^bubi est ergo uictoria tua^b Nec enim ab alio poterat
 nisi ^aa uita mors deuorari qui discensu suo eos qui
 tenebantur a morte /superis reddedit resurgendo ut [fo. 184b
 eius resurreccio uiuorum uel mortuorum testimonio forma-
 retur² Unde sancte pater omnipotens aeterne deus per
 iesum christum filium tuum dominum nostrum Gloria tibi
 semper qui in te et ex te et tecum semper est per
 q³uem te laudant³

MISSA CLAUSUM PASCHAE

[312]

[PRAEFATIO]

DEum qui pro ruina totius mundi unicum filium suum
 adsumptam ex carne uirginis uiri⁴ hominis formam
 mittere dignatus est fratres karissimi suppliciter exoremus
 ut sicut in hac resurrectione⁵ eiusdem nos a morte perpetua 15
 cum illo resuscitauit ita pietatis suae dono ab omnibus
 nos /inimici tutans insidiis inlaesos faciat in matris [fo. 185a
 ecclesie gremio resedere et consciencie integritate de re-
 generatione gaudentes aeterne primitiuorum ecclesiae quem-
 admodum deuocione ad praesens ita et remuneratione 20
 adsociet in aeternum et haec munera plebis suae benedicere
 dignetur saluator

[313]

COLLECCIO

DEus totius claritatis conditor et moderator quem caelestia
 mirantur et terrena pauitant inferna tremiscunt 25
 cui angelorum turmae et archangelorum exercitus mili-
 tant non uti mundum expugnes quem ipse fecisti sed
 ut subruas /mundi peccata quem⁶ diabolus adin- [fo. 185b
 uenit⁷ quia ita dignatus es ^cdiligere hunc mundum ut uni-
 genitum tuum traderis pro nostra salute Cuius cruce redempti 30
 sumus morte uiuificati passione saluati resurrectione
 glorificati Per ipsum itaque te supplices inuocamus ut huic
 familiae tuae in omnibus adesse digneris sicut adfuisti
 patribus nostris sperantibus in tua misericordia sic et his
 omnibus adesse dignare ut sit in sensibus eorum timor 35
 deuocionis tuae in corde fides in opere iusticia in actu
 pietas in lingua ueritas in moribus disciplina Ut digne
 /riteque⁸ immortalitatis sibi praemium consequi [fo. 186a
 mereantur per

¹ two dots over the t, = *cominacio*, as in *Bob*.² *firmaretur*, N.F.⁴ *ueri*, N.F.⁶ *quae*, N.F.⁸ *recteque*, Vez., *riteque*, Mab., N.F.^a—^a Osee, xiii, 14.^b—^b 1 Cor. xv, 55.^c Cf. Ioh. iii, 16.³—³ Large Merovingian script.⁵ *resurrectione*, omn.⁷ The scribe began to write *adu*.

[314] POST NOMINA

C Oncide quaesumus omnipotens deus ut qui resurrectionis
dominicae sollempnia colimus per innouacione[m] tui
spiritus a morte animae resurgamus per

[315] AD PACEM

5

E Xaudi nos domine sancte pater omnipotens¹ deus et his
oblacionibus praecibusque susceptis ²praesentiae tuae
uirtutis² intersere ut quod singuli ad maiestatis tuae
obtulerent³ honorem cunctis proficiat ad salutem per
resurgentem

10

[316] IMMOLATIO

D Ignum et iustum est necessarium et salutare est
/Nos tibi gratias agere omnipotens deus licet⁴ [fo. 186b
gloriae tuae mortalium membra non congruant redempcionis
nostrae perferre⁵ praecordia dum hominum genus mancipa- 15
tum ⁶morte infernorum⁶ sedibus tenebrarum uincola⁷ restrin-
gerent spiritali⁸ uerbum per quod in principio omnia
fuerant constituta Descendit in mariam quae dum par-
tum suum uirgo miratur inclusum hominem ededit deum
Quae⁹ tamen tuum¹⁰ esse summe omnipotens deus ante- 20
quam nasceretur cognouerat quippe quae sciebat mundi esse
principium His¹¹ namque crucem spontanea /uolun- [fo. 187a
tate propter redempcionem humani generis de inimico
tyranno triumphaturus ascendit et relicto paulisper corporis
templo inferorum claustra confringens pristinae ut ante 25
fuerat uitae restituit Nec sufficerat solum hominem¹² emendasse
peccatum sed per ablucionem caelestem renatus† redi-
uiuo ac nouo natiuitatis genere remeans ad originem
suam nos ad caelestia regna perduxit O consilium diuinae
prouidentiae O inestimandum reparacionis auxilium 30
per uirginem nobis gloriosa uita restituetur /quae [fo. 187b
per ligni inoboedienciae credebatur extincta per aquam
mundi peccata deluuntur per quam ante senserat mundus
ipse naufragium Tibi ergo summe genitor pura deuo-
cione immaculatum munus offerimus et ¹³aeleuacione ma- 35
nuumstrarum iuxta filii tui iesu christi disposicione[m]
pium sacrificium celebramus ¹³per christum dominum nostrum¹³

¹ ? omnipotens aeternae.²—² p. t. uirtutem, Mab., praesentiam tuae uirtutis, N.F.³ obtulerunt, omn.⁴ et licet.⁵ praeferre.⁶—⁶ m¹: inferorum; ? morti in infernarum.⁷ m¹: uincla.⁸ spiritale, Mab., N.F.⁹ Quem, N.F.¹⁰ tuum filium.¹¹ Is, Mab., N.F.¹² hominum.¹³—¹³ Large Merovingian script.^a Ps. cxi, 2.

40

MISSA IN INUENCIONE SANCTAE CRUCIS

[317]

[PRAEFACIO]

^aGloriemur in crucem domini nostri iesu christi^a fratres karissimi et tota mentis exultatione laetemur et huius diei festiuitatem cum grande reuerencia et spiritali gaudio celebremus in qua cruce ipse /dominus [fo. 188a] noster et saluator pro nostra salute pependit et diabulum triumphauit Per hanc ergo crucem male concupiscenciae adpetitum quod¹ dulcido arbores† inlexit amaritudo fellis coercuit et gulae desiderium quod suauitas pomi de-¹⁰ cepit aceti asperitas refrenauit saluator

[318]

COLLECCIO

Dona nobis omnipotens pater per mysterium crucis unigeniti tui et² uenenum ³serpentes antiquē³ ⁴quo fidelis⁴ nitetur propinare per illud medicamentum quod ¹⁵christi manauit latere possit a fidelium pectoribus expurgari quosque transgressio praecepti de paradyso expulit /confessio nominis christi in paradyso reformit [fo. 188b] saluator

[319]

POST NOMINA

Domine iesu christe qui in patibulo cruce⁵ suspensus patrem ex formam serui quam susceperas ^but quid te dereliquerit adclamasti et⁶ ut persecutoribus ueniam tribuerit postulasti Tuam supplices inploramus clemenciam et⁷ quod tunc pro susceptae⁸ carnis humilitate a patre expetere ²⁵uidebaris nunc cum eodem conexa semper diuinitatis potestate consistens praestare digneris saluator

[320]

AD PACEM

Deus qui ecclesiam tuam catholicam quam tuo sancto sanguine redimisti numquam derelinquis nobisque ³⁰indignis/in eadem concurrentibus criminum indulgen- [fo. 189a] ciam placatus concedas⁹ et qui latronis tecum in cruce pendentes confessionem iustificare dignatus es Quaesumus ut omnium in te credencium fidem augeas multi-³⁵plices et solita pietate pacem quam custodire iussisti inlibatam in nos conseruare digneris saluator

¹ quem.²⁻³ *serpentis antiqui*, Mab., N.F.⁵ *crucis*, Mab., N.F.⁷ *ut*, Mab., N.F.⁹ *concedis*, Mab., N.F.² *ut*, Mab., N.F.⁴⁻⁴ *quod fidelibus*, Mab., Vez., N.F.⁶ *om.*, Vez.⁸ *suscepta* (!), *omn.*^{a-a} Gal. vi, 14.^b Cf. Mt. xxvii, 46.

[321]

CONTESTACIO

Dignum et iustum est omnipotens deus tibi sacrificio-
rum uota persolvere Te in laudes praeconio indesinenter
ad tollere ¹hac de utriusque ad¹ illius scilicet habitatores
paradyssi et istius redemptores humani generis / exempla [fo. 189b] 5
proponere Ille quidem prior sed iste melior Ille
terrenus iste caelestis Ille de limo factus iste uerbo
conceptus Tunc diabulo suadente eua deceptitur Nunc
angelo nunciante maria clarificatur Tunc per inuidia[m]
serpentes homo qui fuerat creatus peremetur Nunc per 10
misericordiam redimenter homo qui perierat liberatur
Tunc homo mandatum non custodiendo de paradyso pellitur
Nunc latro christum dominum confitendo paradyso² mere-
tur Unde supplices rogamus clementissime pater per
incline crucis ³innarrabili sacramento³ et per domini nostri 15
/ iesu christi filii tui admirabile regnum ⁴ut hodiernum [fo. 190a]
diem in quo cruce eius festiuitatem celebramus nos⁴
omnes cum laetitia spiritali et modesta exultatione per-
agere⁵ Et inter caelestium uirtutum laudes humilitates
nostrae uoces suscipias multiplici confessione ita dicentes 20
sanctus

MISSA SANCTI IOHANNIS APOSTULI ET
EUANGELISTE

[322]

Omnipotens sempiterne deus qui huius diei festiuitatem 25
fecisti ad laeticiam beati iohannis euangelistae da
ecclesiae tuae et⁶ amare quod credidit et praedicare quod
docuit per dominum nostrum iesum christum filium tuum

[323]

/COLLECCIO

[fo. 190b]

Deus qui per os beati iohannis euangelistae uerbi tui arcanam 30
reuerasti praesta quaesumus ut quod ille nostris
auribus excellenter infudit intellegentiae competenti erudi-
tione capiamus per

[324]

POST NOMINA

Praesta omnipotens deus ut uerbum caro factum quod 35
beatus iohannis euangelista praedicauit per intercessionis
suae praesidium habitat semper in nobis per

¹ ¹ ac utriusque et, Mab., ac utriusque Adae, N.F., rightly.

² ² paradysum, Mab., N.F.

³ ³ innarrabile sacramentum, Mab., N.F.

⁴ ⁴ ut ejus festiuitatem celebramus, hodiernum diem, in quo crucis nos, Mab.

⁵ ⁵ peragere concedas, N.F.

⁶ ⁶ etiam, Mab., Mur., N.F.

[325]

AD PACEM

PACem tuam domine de caelo da nobis et posside nos
 ut non hereat in uisceribus nostris fraudulentus osculos¹
 proditores sed pax illa quam tuis reliquisti discipulis
 /semper inlibata permaneat in cordibus nostris per [fo. 191a 5

[326]

IMMOLACIO

UERE dignum et iustum est aequum et salutare est
 Nos tibi omnipotens deus gracias agere beati iohannis
 apostuli tui et euangelistę natalicia² uenerantes qui domini
 nostri iesu christi filii tui uocatione suscepta Terrenum respuit 10
 patrem ut possit inuenire caelestem Retia saeculi quibus
 implecabatur abiecit ut aeternitatis dona mente libera
 sectaretur Natantem in fluctibus nauem reliquit ut ecle-
 siasticae gubernacionis tra[n]quillitate consisterit A piscium
 capcione cessauit ut animas mundanis gurgitibus in- 15
 mersas /calamo doctrinae salutaris abstraheret Dis- [fo. 191b
 tetit† pelagi profunda rimari secretorum scrutator redditur³
 diuinorum eo usque procedens ut et in caene mysticae
 sacrosanctae⁴ conuiuio ipsius recumberet pectoris⁵ salua-
 toris et cum⁶ in cruce dominus constitutus uicarium 20
 sui magistri⁷ uirginis filius⁸ subrogaret et a in principio
 uerbum quod deus erat apud deum^a ipse prae ceteris
 ostenderet praedicando per christum dominum nostrum

MISSA PRIMA DIE IN ROGACIONIBUS

[327]

IN ieiunio hoc afflicti corpore et corde contriti frequen- 25
 tamus ad te praeces /clementissime deus [fo. 192a
 ut cum abstinentia corporale abstinentia nobis uiciorum
 donetur ut restricto corpore ab epulis tu qui es refeccio
 uera in nostris cordibus oriaris per 30

[328]

[COLLECCIO]

GRacias tibi agimus domine sancte pater omnipotens aeternae
 deus qui nos post transgressionem ieiuni uetita contin-
 gendo ad continenciam salutis reparasti per christum Te in
 hoc ieiunium supplices ac prouoluti rogamus ut donis nobis 35
 rectam a uiciis mentem et b spiritu principali^b qui est

¹ osculus, N.F.³ redditus.⁵ pectore, Mab., Vez., N.F.⁷ matris, N.F.^a—^a Ioh. i, i.² natalia, Mab.⁴ sacrosancto, Mab., N.F.⁶ eum, Mab., N.F.⁸ filium, Mab., N.F.^b—^b Ps. l, 12.

mortificationis amator nos conroboris ut post actum
ieiunium ad aeternae refeccionis nos pascua perducas per

[329] /POST NOMINA [fo. 192b

Tua sunt domine alimonia quibus in cotidiano uictu ad
sust[ent]acionem reficimur tuaque ieiunia quibus 5
carnem a lubrica uoluptate te praecipiente restringimus
tu ad consolacionem nostram uicissitudines temporum dis-
posuisti ut tempus edendi corpora nostra refeccio[ne] subria
aleret et ieiunandi tempus ea in iusticiam tibi placitam
faciret macerata hanc hostiam ob ieiunio¹ triduanae 10.
maceracionis a nobis oblatam sanctificans dignanter
adsume et praesta placatus ut sopita dilectacione cor-
porea mens ab iniquitatibus pariter conquiescat per

[330] /AD PACEM [fo. 193a

Refeccio tua domine restrictis corporibus in spiritu con- 15
tribulato gustatur et ideo prostrati ieiunii paenitencia
supplices exoramus misericordia sola petentes quod
opere non meremur ut senciamus in spiritu dilectionis tuae
²pabulo suauem² quod corda nostra ab epulis uacancia
ad proximi dilectionem succendat per 20.

[331] IMMOLACIO

Uere dignum et iustum est Te in obseruacione ieiunii
quaerere qui es panis uerus et uiuus de caelo
discendens Te itaque humiliatis ieiunio corporibus mente
famulantes deuota per ³hoc /sacrificii immolatione³ [fo. 193b 25
rogamus ut humiliacionem ieiunii huius quam pro nostris
reatibus in hac triduana obseruacione persoluimus ita
intueares placatus ut a delictis ieiunantes absoluas quos
incontinencia uorarum in prauitatis transgressione inmer-
sit per christum dominum 30.

ITEM MISSA SECUNDA DIE IN ROGACIONIBUS

[332]

Deus cuius exemplo ieiunium datum est post gustum
prohibicionis per inoboedienciam ligni ingressum
Tibi domine corda nostra in ieiunii maceracione subiecta 35.
per inlustracionem tuae inspiracionis sanctifica et de caeles-

¹ *ieiunium*, Mab., N.F.

²—² *pabulum suauem*, omn.

³—³ *hanc s. immolationem*, Mab., N.F.

tibus /sedibus tuis nos in lutu† fecis ac squalore [fo. 194a
ieiunii substratus† intuens in uirtutum successibus releua
per

[333]

COLLECCIO

OMnipotens sempiterne deus mundentur quaesomus 5
uiscera nostra a cunctis carnis delictis ieiunii adte-
nuacione confecta et¹ in ipsius ieiunii humilitate prostratis
non ualeat carnis infirmitas dominari quia tu institutor
subrietatis si uis potes nostri cicius miserire† ut spiritualia
cogitemus et concupiscencias carnis te adiuuante uin- 10
camur² per

[334]

POST NOMINA

DEus qui mentis puritatem adprobas non ieiunium /a cybis
solummodo gloriam humanam captantem† [fo. 194b
dignare oculos cordis nostri in hoc ieiunio ita inluminare 15
introrsus ut tibi in his quae homines nesciunt in occulto a
uiciis ieiunio pleceamus³ quia doni tui est hoc ipsud quod
a cybis abstenemus sit muneris⁴ tui ut a peccatis etiam
cum ieiunio emundemur et desiderabile⁵ fonte ubertatis
ita haec munera ymbrem⁶ sancti spiritus perfunde ut a 20
ieiunantibus percepta cuncta uicia mundent et uirtutes
inserant morum per

[335]

AD PACEM

IN ieiuni humilitate substratis omnipotens sempiterne
deus absterge omnem labe[m] peccati /ut [fo. 195a 25
mundata nostri cordis arcana cum abstinencia cybo-
rum iurgiorum etiam inquietudines exclusas dileccio tua
et proximis⁷ nostris in cordibus pura succrescat per

[336]

CONTESTACIO

UEre dignum et iustum est te tota cordis contricione in 30
ieiunio omnipotens sempiterne deus per christum
dominum nostrum qui nos mysteriorum tuorum secretis
informans pacificum nemus ore columbe gestatum noe
oculis ostendens nobis de uirente arbore crucis gloriosum
signum expressit quem columbe species in christi decora- 35
uit honore cunctis colendum spiritus sanctificatione
/demonstrans Cuius animalis innocencia esse similis⁸ [fo. 195b

¹ ut, Mab., N.F.³ first *e* deleted by dots = *placeamus*.⁵ m¹ = *dedesiderabile*.⁷ *proximi*, Mab., N.F.² *uincamus*, omn.⁴ *numerus* (!), Vez.⁶ *imbre*, Mab., N.F.⁸ *similes*, omn.

praeoptantes ab eoque sanctificari spiritu cuius ipse
 sumpsit in¹ speciem exorantes in hoc ieiunio triduana
 humiliacione instituto inuictum hoc signum cum plebium
 cuneis praeferentes atque maiestatem tuam psallencii²
 modolacione laudantes petimus omnipotens deus ut accipias 5
 cuncta plebis uota quaeque quoquo rito tibi reddit sub-
 iecta et ita eos in hoc ieiunio sanctifices ut a cunctis
 mereantur exui peccatis per christum dominum

MISSA TERCIA DIE IN ROGACIONIBUS

[337]

10

DEus quem nullus mortalium /sensus usus³ carnis [fo. 196a
 inlecebra pregrauatus nisi a te ieiunii expiacione fuerit
 inlustratus agnuscit pelle de cordibus nostris cum abstinencia
 turba[m] uiciorum de ingluuiae saturitate gignencium ut
 pura tibi seruiat etiam post exactum ieiunium quam tu 15
 propicius donaueris deuocio nouitatis per

[338]

COLLECCIO

AM in triduani ieiunii fine conclusa sinceritatem tuam
 domine dipraecamur in uisceribus nostris maceracione
 ieiunii adflictis aduenire et ut de atria tua sancta exaudias 20
 peccatores in squalore miseriarum iacentes i⁴ /roga- [fo. 196b
 mus ut des nobis fontem graciaram tuarum et pandas
 iter quo post ieiunium escarum carnalium itur ad refec-
 tionem pascuae sempiternam⁵ per

[339]

POST NOMINA

25

IEiunancium domine quaesomus supplecum uota propicius
 intuere et munera praesencia sanctificans per per-
 cepcionem earum⁶ occulta cordis nostri remedia⁷ tuae clarifica
 pietatis ut opera carnalia nec fluxa non⁸ teneant quos
 institutor ieiunii christus reparauit redemptor per 30

[340]

AD PACEM

DEus qui intemperanciam saturitatis tuae abstinenciae
 dedicacione superasti /et puritatem castimo- [fo. 197a
 niae ut cognuscaris dedisti Serenus nos tuo uultu circum-
 spice et ieiunantibus pacem proximi et tua⁹ largiaris quam 35
 ad patrem ascendens nobis reliquisti sectandam per

¹ om. Mab., N.F.² psallendi.³ esus, or omit.⁴ ? part of the first letter of *rogamus* on the next page.⁵ *sempiternae*.⁶ *eorum*, Mab., N.F.⁷ *remedio*.⁸ *nos* (!), Mab., N.F.⁹ *tuam*, Mab., N.F.

40

[341]

IMMOLACIO

Uere dignum et iustum est satisque est dignum Te
 solum a ieiunantibus querere¹ qui es magister abstinenciae
 et continenciae remunerator aeternae quique a ieiunantibus
 fidele tantum corde exposcant abstergis omnem 5
 maculam quam saturitas contrahit indecens hoc itaque
 sanctum ieiunium in leuiticis apicibus per famulum tuum
 moysen /euidencius declarasti in quo iussisti ut [fo. 197b
 humiliaremus animas nostras ne exterminarimur sicut
 esu[s] gulę deditus populus exterminatur quod etiam nobis 10
 unigenitus tuus ita sanctificauit implendo et ut regnum
 perdetum per ieiunium panderet et peccatis ueniam daret
 et ideo quae instituisti ieiunia suscipe libens per ea nos
 a reatibus cunctis absoluens per christum dominum nostrum

[342]

POST SANCTUS PER TOTAS TRES MISSAS DICIS

15

Hanc igitur oblacionem familiae tuae tibi adstantes†
 quorum tibi fides cognita est et nota deuocio quam
 tibi offerunt pro deuocione /animorum suorum pro [fo. 198a
 quorum tibi placitis desideriis supplicamus memor esse
 dignare domine sancte pater aeternae deus in diebus 20
 ieiuniorum ipsorum ut a cunctis eos peccatis abstergas et
 residuum temporis quo eis alimoniorum perceptio concedetur
 ita eos conseruare digneris ut subriam uitam
 habentes non inuoluantur peccatorum laqueis ab epulis
 excitatis per christum dominum nostrum quam obla- 25
 cionem tu deus in omnibus quaesomus benedictam
 ascriptam et reliqua

COLLECCIONES IN ROGACIONIBUS PER
 DIUERSA LOCA SANCTORUM

[343]

IN SANCTO PETRO NUNC

30

Deus refugium pauperum Spes humilium Salusque
 miserorum /interueniente pro nobis beatissimo [fo. 198b
 fundatorem ecclesiae tuae petro supplicationes supplicum
 tuorum in die tridui huius ieiunii clementer exaudi
 et tranquillitatem a uiciis pariter et hostibus nostris 35
 concede temporibus ut quos iusticia flagellorum tuorum
 iuste facire potest esse adflictos habundancia misericordiae
 tuae ipso beato petro obtinente faciat consolatus
 per

[344]

COLLECCIO

40

Omnipotens sempiterne deus qui beato petro apostolo
 conlatis clauibus regni caelestis animas legandi²

¹ *quaeri.*² *ligandi, omn.*

atque soluendi pontificium tradedisti Exaudi propicius
 praeces nostras /in die ieiunii huius et [fo. 199a
 intercessione eius quaesomus ut a peccatorum nostrorum
 nexibus liberemur per .

[345] COLLECCIO IN SANCTO PAULO

5

U Ide domine quaesomus infirmitatem nostram et in diebus
 ieiuniorum istorum quos trina consecratio trino
 numero facit extensos interueniente beato apostulo tuo
 paulo celere nobis pietate succurre ut quos iusticia cor-
 repis misericordia consoleris per

10

[346] ITEM COLLECCIO

E Xaudi domine quaesomus gemitum nostrum in diebus ieiun-
 iorum trino numero trinitate¹ sacratorum et intercedente
 beato paulo magistro nostro /atque doctore [fo. 199b
 quaesomus ne aput te plus ualeat offensio delinquencium
 quam miseracio tua semper indulta fletibus supplican-
 cium per

15

[347] ORACIO IN SANCTO STEPHANO

P Raesta quaesomus omnipotens et misericors deus ut fra-
 gilitati nostrę adflicte in diebus istorum ieiuniorum
 magnificus leuita ac beatus stephanus auxilium interuencionis
 exhibeat qui imitator dominicae passionis et pietatis
 primus in cruore martyrii enituit et semper sit perfectus
 suffra[ga]tur atque te concedente prumptus adiutor per

20

[348] ITEM COLLECCIO

25

P Raeces nostras in hoc ieiunio protentas quaesomus domine
 /beati leuitae et martyris tui stephani prosequatur [fo. 200a
 oracio et ut adsit nobis adflictis misericordia tua eius
 preçibus adiuuemur per

[349] ORACIO IN SANCTO MARTINO

30

P Orrege dexteram tuam quaesomus domine plebi tuę in die
 ieiuniorum suorum misericordiam postulanti et² inter-
 cedente beato martino terrores imminentes declinemus
 et solacia uite immortalitatis accipiamus et sempiterna gaudia
 conpraehendamus per

35

¹ trinitati, Mab., N.F.² ut, Mab.

[350]

ITEM ALIA

DEus auctor ieiunii institutor abstinenciae qui ieiunii
 forma[m] conplectens submouisti ingluuiem satura-
 tatis /ut in nobis castimoniae subrietas regnaret [fo. 200b
 Respice domine propicius super hos supplices tuos ieiunio 5
 triduanę abstinenciae uacantes et intercedente summo uiro
 beato martino gratiam tuam¹ benedictionis tuae nobis omnibus
 ab eo exoratus infunde ut sicut hoc ieiunium ad cultus
 tui timore[m] constitutum uincit ingluuiem gulae ita
 inluminatio tua in sensibus nostris superet omnem nostrorum 10
 fomitem uiciorum per

[351]

ORACIO IN SANCTO GREGORIO

OMnipotens sempiterne deus ieiuni de tuis etiam donis
 saciati uel qualibet maceracione confecti maiestatem²
 tuam /supplices exoramus ut expulsis de cordibus [fo. 201a 15
 nostris peccatorum tenebris in die hac ieiunii intercedente
 summo antestete nostro et diuinorum mysteriorum capacem†
 gregorio ad ueram lucem quae christus est nos facias
 peruenire

[352]

COLLECCIO

20

OMnipotens sempiterne deus cuius iussu caro a uoluptati-
 bus ieiunii maceracione restringitur et satorem suum caro
 nostra³ per subrietatem restricta cognuscit per intercessionem
 summi apostolici patris nostri gregorii in hoc ieiunio
 tribue cunctis immaculatum in te credentibus exercere cultum 25
 ut etiam si ieiunantibus uicia succedunt /et dese- [fo. 201b
 runt uirtutes tua erga eos pater omnipotens custodia
 perseueret per

MISSA IN ASCENSIONE DOMINI

[353]

30

DEus qui ecclesiam tuam euangelicę exhortaciones⁴ doctrinę
 aquae sursum sunt iubes sapere^a et ad eam se altitu-
 dinem ad quam saluator mundi conscendit erigere da
 supplicibus tuis subsequi intellectum⁵ quod multi uiderunt
 conspectum⁶ ut in secundo mediatoris aduentu ditentur 35
 donis qui tuis crediderunt promissis per

¹ omit.³ m¹: nostro.⁵ intellectu, omn.² The third letter was originally g.⁴ exhortatione, omn.⁶ conspectu, omn.

[COLLECCIO]

[354]

PRaesta nobis omnipotens et misericors deus ut sicut
 /humani generis saluatorem consedere tecum [fo. 202a
 in tua maiestate confidimus ita usque ad consummacionem 5
 saeculi manere nobiscum quemadmodum est polli-
 citus senciamus per

[355]

POST NOMINA

SAcrificium domine pro filii tui in caelis hodie ascensione
 deferimus praesta quaesomus ut ad tuam gloriam 10
 per ipsum his conmerciis uenerandis surgamus per

[356]

AD PACEM

DEus qui dudum¹ subsellia dietatis² ascendis obseruare
 nos pacem euangelica auctoritate non desinis docere da
 nobis placidus pacem tuam ut dum discordiae /prona [fo. 202b 15
 refugimus caeli ardua consequamur per

[357]

IMMOLACIO

URe dignum et iustum est per christum dominum nos-
 trum ^aqui mortuus est propter peccata nostra et
 resurrexit propter iustificacionem nostram^a Ascendit super 20
 omnis caelos et exaltatus throno glorię tuę sedetque³
 ad dexteram tuam promissum sanctum spiritum in filios
 adopcionis effudit Unde laetantes inter ^baltaria tua domine
 uirtutum^b hostias tibi laudes[†] offerimus cum angelis et
 archangelis per christum dominum 25

MISSA IN DIE SANCTO PENTECOSTEN

[358]

DEus inluminacio et uita credencium cuius munerum
 /ineffabilis magnitudo hodiernae festiuitatis [fo. 203a
 testimonio celebratur Da populis tuis capire intellectu 30
 quod dicere⁴ miraculo ut adopcio quam in eos spiritus
 sanctus aduocauit nihil in dileccione tepidum nihil habeat
 in confessione diuersum per

[359]

COLLECCIO

MEntes nostras quaesomus domine paraclytus spiritus qui 35
 de te procidet⁵ inluminet et ad omne opus bonum
 perducatur sicut nobis promisit filius ueritatis per

¹ *dum*, Mab., N.F.² *deitatis*, Mab., N.F.³ ? *sedensque*.⁴ *didicere*, Mab., N.F.⁵ *procedit*, Mab., N.F. ; *procedet*, Th., Mur., Vez.^{a—^a} Rom. iv, 25.^{b—^b} Ps. lxxxiii, 4.

[360]

POST NOMINA

MUnera nostra quaesumus domine sancti spiritus tui
dignacione sacrentur per quē a peccatis omnibus¹
²adoptiones tui² filii renascamur per

[361]

/AD PACEM

[fo. 203b 5

Domine sancte pater omnipotens aeternae deus cuius
spiritu totum corpus ecclesiae multiplicatur et regitur
Conserua in nouam familiae tuae progeniem sanctificationis
graciam quam dedisti Ut corpore et mente renouati
puram tibi animam cum securitatem pacis et purum
pectus semper exhibeant per 10

[362]

IMMOLACIO

Uere dignum et iustum est nos tibi semper hic et
ubique graci[as] agere et gloriari in operibus tuis
domine sancte pater omnipotens aeternae deus in hoc pręcipue 15
die in quo sacratissimum pascha quinquaginta dierum
mysteriis tegitur et per sua uestigia recursantibus
/dierum spaciis colleguntur et dispersio lingua- [fo. 204a
rum quae in confusione facta fuerat per spiritum
sanctum adunatur Hodie enim de caelis repente sonum 20
audientes apostoli unius fidei³ symbulum exceperunt et
linguis uariis euangelii tui gloriam gentibus tradiderunt
⁴per christum dominum nostrum⁴

MISSA SANCTORUM FERREOLI ET FERRUCIONIS

[363]

[PRAEFACIO]

25

Dominum deum nostrum fratres karissimi supplices
exoremus qui sanctis martyribus suis ferreolo et ferru-
cione⁵ quaedam tribuit futurorum pręmia gaudiorum in
ipsa pręsencium condicionem certaminum dum⁶ perire extin-
guibilem⁶ sui amoris ardorem /intellegunt suau- [fo. 204b 30
tatem uitae damnis acquirere et mortem moriendo
calcare quibus dum praeteruolans hic dies perurgencium⁷
poenarum aceruitate⁸ concluditur aditus aeternę lucis aper-
tur Det nobis famulis suis ut sicut illos nulla tormen-

¹ omnibus [absoluti], N.F.³ om. Mur.⁵ Ferrucioni, Mab., N.F.⁷ per urgentium, omn.²⁻² adoptione tui; adoptionis tuae, Mab., N.F. 35⁴⁻⁴ Large Merovingian script.⁶⁻⁶ per inextinguibilem, Mab., N.F.⁸ acerbilitatem, Mab., N.F.

torum genera corpore licet deserente fregerunt Ita nos nullę
mundi huius inlecebrae a suae praeposito¹ seruitutis pernicio-
sa securitate deflectant Ut uirtutem fidei nostrae
diuinus ille² suae caritatis accendat et omnia in nobis corpor-
alium uiciorum fundamenta consumat per

5

[364]

COLLECCIO

/D^Eus cuius amore³ piissimi confessores et [fo. 205a
martyris† tui⁴ ferreoli et ferrucionis⁴ cruore adserunt et
morte confirmant qui dum tibi tam libenter sumptum a te
uite munus inpendunt neminem non pro uitae⁵ mori testan- 10
tur Concide ut fidem quam cordibus nostris proprio
inscribtam sanguine reliquerunt uitae meritis excolamus
Et quod in eis admiramur imitemur quod colimus diliga-
mus quod laude prosequimur conuersacione sectimur† per

[365]

POST NOMINA

15

R^Ecensitis nominibus fratrum carorumque nostrorum
oremus dominicam /misericordiam ut in medio [fo. 205b
hierusalem in congregacione sanctorum haec nomina
sibi faciat ab angelo sanctificacionis in beatitudinem aeterni
gaudii recensiri Sacrificiumque hoc nostrum sicut in 20
praeformacionem melchisedech in uirtute sanctificet
Praeces quoque offerencium⁶ in hac⁶ oblacionem⁷ propiciatus
exaudiat Commemoracionem⁸ beatissimorum martyrum
ferreoli et ferrucionis omniumque sanctorum ut eorum
praecibus adiuti non solum uiuentibus praesidia uerum 25
etiam defunctis caris nostris requiem obtinere mereantur
per

[366]

COLLECCIO AD PACEM

/M^Irabilis^a in sanctis tuis domine uirtutum et [fo. 206a
peccatoribus nobis beatissimorum martyrum tuorum 30
ferreoli et ferrucionis patrocinio largire Illi⁹ coronas insignis†
gemmibus¹⁰ lapidibus praeciosis martyrii uirtute meruerunt
Nos eorum suffragiis te donante dilectorum† ueniam
consequamur Et concede nobis ut coniunccio labiorum
cupula efficiatur animarum et ministerium osculi perpetuae 35
proficiat caritati per

¹ *proposito*, Mab., Vez., N.F.³ *amorem*, Mab., N.F.⁵ *uita*, Mab., N.F.⁷ *oblacione*, Vez.⁹ *ut sicut illi*, N.F.² *illae*, Mur., *ignis*, Mab., N.F.⁴ *Ferreolus et Ferrucio*, Mab., N.F.⁶ *hanc*, Mab., N.F.⁸ *In commemoracionem*, Mab., N.F.¹⁰ *gemmis*.

40

^a Ps. lxxvii, 36.

[367]

CONTESTATIO

Dignum et iustum est Uere dignum et iustum est
 Quocienscumque pugna[s] sanctorum reulemus te
 laudamus /et in quo martyres tuos ¹ferreoli et [fo. 206b
 ferrucionis¹ proferimus tuis uirtutibus adscribamur² quia 5
 illorum corona tua est gloria qui per unicum filium tuum
 iesum christum dominum ac saluatorem nostrum mortalia
 corpora docuisti³ praeciosi palmam portare martyrii Iuste
 autem tuis meritis exhibemus quo fortissimorum martyrum
 facta ueneramus qui humanas mentes ad certamen caelestis 10
 gloriae amorem⁴ tuae pietatis accendis Tuae namque
 uirtutis est praemium poena sanctorum Nam in qua⁵ sub-
 iacuerunt saeui membra /carnificis tibi seruit [fo. 207a
 martyrum effusus sanguis Tibi triumphum reportat manus
 cruenta lictoris quique gaudio⁶ uoluntaria colla subpo- 15
 suit tibi uicit quique unguis flammisque subiucuit tui
 palmam nominis reportauit Habes ergo domine in quo
 exultes quocienscumque tantae uirtutes memoriam reoli-
 mus nec inmerito⁷ singulis quibusque caelestia dona dis-
 ponis qui tantum per sanctos tuos undique amorem ad- 20
 quires Quis non post tanta[m] pietatis tuae magnificencia[m]
 animum ad martyrii uota componat aut quis non prouocetur⁸
 ad pugnam /cum uideat magno laboris fructum† [fo. 207b
 remuneratam martyrium⁹ fuisse uicturiam Rogamus ergo
 domine ut in commemoracionem sanctorum tuorum ferreoli 25
 et ferrucionis illorum praeciosae uirtutis memoriam reco-
 lentes partem¹⁰ remuneracionis admittas haec¹¹ prestis†
 ut familia tua perseuerare cursum coepti laboris expediat qua-
 tenus qui in te credunt et tibi seruiunt Et si non in
 prima uel in secunda remuneracionis sorte locum apud 30
 te mereantur obtinere iusticiae Et ideo cum angelis atque
 archangelis clamant dicentes

/MISSA IN NATIUITATE SANCTI [fo. 208a
 IOHANNIS BAPTISTAE

[368]

Deus qui beatum iohannem baptistam ueritatis testi-
 monium¹² decorasti da nobis quaesumus humilitatis eius

¹⁻¹ Ferreolum et Ferrucionem, Mab., N.F.

³ m¹: nocuisti.

⁵ quo; cf. l. 17.

⁷ immerito, Mab., N.F.

⁹ martyrum, omn.

¹¹ ac, Mab., N.F.

² adscribimus.

⁴ amore, omn.

⁶ gladio, omn.

⁸ prouocetur, Mab., N.F.

¹⁰ in partem.

¹² testimonio, Mab., N.F.

exemplum audire ut desiderimus intellegere quod exercuit et adsequi toto amore quod meruit per iesum christum

[369] COLLECTIO SEQUITUR

OMnipotens sempiterne deus qui beatissimum præcur- 5
sorem tuum iohannem baptistam ad ^apraeparandas
/unigeniti tui uias^a nasci iussisti Praesta quaeso- [fo. 208^b
mus ut intercessionis eius auxilium. tribuas¹ ad² implenda
mandata præpares uoluntates per dominum nostrum

[370] POST NOMINA 10

OMnipotens sempiterne deus qui hunc diem honorabilem
nobis in beati iohannis baptistae natiuitate fecisti
insignem quaesumus ut tuus praecursor qui³ binter natos
mulierum omnibus⁴ maior surrexit^b nostram fragilita-
tem tuae pietate⁵ commendet et caris nostris ⁶quorum 15
sunt nomina recitata⁶ ita refrigerium pietatis impetret ut
ibi /recipiantur uel ultimi ubi summus praemanet⁷ in [fo. 208^{*a}
regno caelorum baptista: quod ipse

[371] COLLECTIO AD PACEM

DEus qui praesentem diem honorabilem nobis in beati 20
iohannis natiuitate⁸ da populis tuis spiritalium gratia[m]
gaudiorum Et omnium fidelium mentes ^cdirige in uiam
salutis et pacis per

[372] IMMOLATIO MISSAE

UERE dignum est Nos tibi semper hic et ubique gratias 25
agere domine sancte pater omnipotens aeterne
deus qui in omnium sanctorum tuorum es splendore mira-
bilis qui praesentem diem honorabilem nobis in beati
/iohannis natiuitate fecisti Ut gratiae tuae [fo. 208^{*b}
operante uirtute ille quo inter natos mulierum nullus 30
maior oriretur Da populis tuis eruditionem spiritalium
gaudiorum et omnium fidelium mentes ^cdirige in uiam salutis

¹ *ibu*, m² above the line.

² *et ad*, Mab., N.F.

³ *quo (!)*, Mab., Vez.

⁴ *non*, Mur., Mab., Vez.; added in the MS. unnecessarily, above the line.

⁵ *pietati*, omn.

⁶⁻⁶ Here a cross, m², above the line.

⁷ *praeminet*, Mab., N.F.

⁸ *natiuitate [fecisti]*, Mab., N.F.

^{a-a} Mt. xi, 10.

^{b-b} Mt. xi, 11.

^c Cf. Luc. i, 79.

et pacis ut quem¹ manifestauit testificatio nuntii impleat
praesentia nuntianti² per christum dominum nostrum
per quem maiestatem tuam

[373] ³BENEDICTIO POPULI

DEus qui per . zacharie, loquilla[†] manifestasti, natiuitate[†].
sancti iohannis, ⁴Presta quesumus, ut qui natalicio⁵. eius.
deuotissime. colimus. intercessionem[†] illius. gaudiamus⁴
[b] /Ut populus tuus qui ad natiuitatem eius, [fo. 209a
conuenerunt saluuntur. meretis, per interuentu[m], omnium
sanctorum deprecationem⁶ illius, meretis, adiuuuntur.
[c] ⁴Da domine ut illi⁷ angelus, gabriel qui⁸ zacharie⁹. loquente,
obmotuit. intercessor adsistat et meretis,¹⁰ adiouuntur. et mori-
bus; ¹¹illi uos,³ ¹¹

/MISSA SANCTORUM PETRI ET PAULI [fo. 209b

[374]

OMnipotens sempiterne deus qui hunc diem beatissimorum
apostolorum petri et pauli martyrio consecrasti Da
ecclesiae tuae toto terrarum orbe diffusa[e] eorum semper
magisterio gubernari per quos sumpsit relegionis exor-
dium per dominum nostrum iesum christum filium tuum

[375] COLLECTIO SEQUITUR

EXaudi quaesumus domine populum tuum cum sanctorum
apostolorum tuorum petri et pauli patrocinio suppli-
cantem Ut tuo auxilio seruati secura tibi possi[n]t deuotione
seruire per iesum

[376] /COLLECTIO POST NOMINA [fo. 210a

APostulorum tuorum domine beatorum petri et pauli
desiderata sollempnia recensemus pra[e]sta quaesumus
ut honora¹² gloria passionis sicut illis magnificentiam tribuit
sempiternam ita nobis ueniam largiatur optatam et nomina
eorum quae recitata sunt in libro uitae censeas depu-
tare[†] per eum qui tecum uiuit

¹ quae, N.F.

² nuntiati, Mab., N.F.

³ This *Benedictio* is inserted by a later hand on the lower half of fo. 208b and the upper half of fo. 209a, with irregular punctuation as in No. 185.

⁴ Here, m¹, is a form of the P, to denote the place of the episcopal benediction.

⁵ natalitia, Mab., N.F.

⁶ et deprecationem, Mab., N.F.

⁷ ? ille; illis, Mab., N.F.

⁸ quo, Mab., N.F.

⁹ Zacharias, Mab., N.F.

¹⁰ meritis illius, Mab., N.F.

¹¹—¹¹ om. Mab.; ? illius, N.F.

¹² honora, Mab., hodierna, N.F.

[377]

COLLECTIO AD PACEM

DEUS pacis conditor deus caritatis indultor da nobis
 placidus pacem tuam et pra[e]sta ut dum sanctorum
 tuorum apostulorum petri et pauli festa /celebramur† [fo. 210b
 per eorum intercessione[m]. pacis securitatem cum pecca- 5
 torum ueniam consequi mereamur per dominum nostrum
 iesum

[378]

IMMOLATIO MISSAE

URE dignum et iustum est nos tibi semper et ubique
 gratias agere domine sancte pater omnipotens aeterne 10
 deus praecipue hodie in honorem beatissimorum aposto-
 lorum et martyrum tuorum petri et pauli quos ita
 electio tua sibi¹ consecrare dignata est ut beati petri
 saecularem piscandi artem in diuinum dogma conuerteret
 quatinus humanum genus /hac² de profundo istius [fo. 211a 15
 mundi praeceptorum tuorum retibus liberares Nam cum-
 apostulum³ eius paulum⁴ mentem cum nomine commutasti
 et quem^a prius persecutorem metuebat ecclesia nunc
 caelestium mandatorum laetatur se habere doctorem paulus
 caecatus est ut uideret petrus negauit ut crederet huic 20
 clauis caelestis imperii tradidisti illum⁵ ad euocandas gentes
 diuinae legis scientiam contulisti nam ille introducit hic
 aperit ambo igitur uirtutes† aeternae praemia sunt adepti
 /hunc dextera tua gradientem in elemento liquido ne [fo. 211b
 mergetur⁶ erexit illum autem^b tertio naufragantem profunda 25
 pelagi fecit uitare discrimina hic portas inferni ille mortis
 uicit aculeum paulus capite plectitur quia gentibus caput
 fidei conprobatur petrus autem praemissis in cruce uesti-
 giis caput omnium nostrum⁷ secutus est christum Cui
 merito omnes 30

[379] BENEDICTIO POPULI IN NATALE APOSTULORUM PETRI
 ET PAULI

[a] DEUS qui membris ecclesiae uelut gemellum lumen
 /quo caueantur tenebrae fecisti petri [fo. 212a
 lacrimas pauli litteras coruscare AMEN 35
 [b] Hanc plebem placitus⁸ inspicere qui caelos facis aperire
 petro in claua paulo in dogmate AMEN

¹ tibi, Mab., N.F.² erased.³ cum apostolum, Th., Mur., Vez., coapostolo, Mab., N.F.⁴ Paulo, Mab., N.F.⁵ illi, Mab., N.F.⁶ mergeretur, Mab., Vez., N.F.⁷ nostrorum.⁸ placidus, cf. 107, l. 2, etc.; ? placatus, N.F.^a Cf. Gal. i, 23.^b Cf. 2 Cor. xi, 25.

[c] Ut praeuiantur¹ ducibus illic grex possit accedere quo
peruenerunt pariter tam ille pastor suspendio quam iste
doctor per gladium in congresso per dominum nostrum

MISSA IN NATALE UNIUS APOSTULI ET MARTYRIS

[380]

Domine deus omnium sanctorum /splendor mira- [fo. 212b]
bilis qui hunc diem beati apostuli tui *illius* martyrio
consecrasti da ecclesiae tuae digne de tanto gaudere apos-
tulo ut aput misericordiam tuam et exemplum² eius
iuuemur et meritis per dominum nostrum filium tuum

[381]

COLLECTIO SEQUITUR

Maiestatem tuam domine suppliciter exoramus ut sicut
ecclesiae tuae beatus *ille* apostolos praedicator et doctor
extetit ita sit pro nobis per[pe]ttuus† suffragator per
dominum nostrum iesum

[382]

COLLECTIO POST NOMINA

Laetificet nos quaesumus domine munus obla- [fo. 213a]
tum ut sicut in apostulo tuo te mirabilem praedica-
mus sic per illum praesumamus³ indulgentiae largitatem

[382*]

⁴[COLLECTIO AD PACEM]

Praesta nobis eius desiderata commercia ut cuius pepe-
tuam dignitatem sacrosancto misterio frequentamus
in terris et praesentia nobis subsidia postulet et aeterna per
dominum nostrum

[383]

CONTESTATIO

Uere dignum et iustum est te laudare omnipotens deus
praecipue in beati apostuli tui *illius* festiuitate in qua
gloriosus⁵ eius sanguis pro christo /effusus est cuius [fo. 213b]
uenerabilis annuae recursionis sollempnitas et perpetua
semper et noua est quia et aⁱⁿ conspectu tuae maiestatis
permanet mors tuorum praeciosa iustorum^a et restaurantur

¹ *praeuiantibus*, Mab., N.F.

² *exemplo*, Mab., Vez., N.F.

³ *tuae sumamus*, N.F.

⁴ This prayer follows the preceding one without a break.

⁵ m¹, *gloriosus*.

^a—^a Ps. cxv, 15.

incrementa laetitiae cum felicitatis aeternae recoluntur exordia
 Supplices te rogamus omnipotens deus ut nobis
 donare digneris apostulum tuum *illum* pro peccatis nostris
 intercessorem necessitatibus patronum ut qui pro ueritate
 sacrum sanguinem fudit ipse ante conspectu[m] maiestatis 5
 tuae uota nostra suscipiat et ita ei obsequerem¹
 /nostrorum officiositate placeamus ut dum nos ei [fo. 214a
 supplicamus in terris ille nos commendare dignetur in
 caelis domino iesu christo Cui merito omnes angeli

MISSA IN DIEM PASSIONIS SANCTI IOHANNIS 10
 BAPTISTAE ET MARTYRIS

[384] [PRAEFATIO]

DEum patrem et filium et spiritum sanctum humili confessione
 et supplici deuotione fratres karissimi
 unianimes obsecremus ut nos hodie uaticinatę uocis uerbi 15
 praecursoris legum limitis lucernae lucentis /sancti [fo. 214b
 martyris baptiste iohannis passionem celebrantibus² eiusdem
 intercessione inluminet defendat et sanctificet ut qui
 pro ueritate sacrum sanguinem fudit pro nobis ad deum
 p[re]ces fundere dignetur per dominum nostrum 20

[385] COLLECTIO SEQUITUR

IN honorem beatissimi martyris tui baptistae iohannis cuius
 hodie passionem celebramus his maiestati tuae omnipotens
 deus laudibus seruientes sollempnia festa concinuemus³
 Suppliciter dip[re]cantes ut cuius meritis obsequimur eius 25
 te donante aput clementiam tuam praecibus adiuuemur per

[386] /POST NOMINA [fo. 215a]

MUnera populi tui omnipotens deus quae tibi in hac
 beatissimi martyris tui baptistae iohannis festiuitate
 deferimus⁴ quaesomus propitiatus intende ut perfecti⁵ 30
 huius sacrificii sanctificatione purgati nostrorum a te mere-
 amur consequi ueniam delictorum per

[387] COLLECTIO AD PACEM

UScipe quaesomus domine p[re]ces nostras et intercessione
 martyris tui baptistae iohannis quem in tuo honore 35
 ueneramus ecclesiae tuae uota confirma qui etiam dignus

¹ The contraction marks after *q* usually denote *que* not *qui*.
³ *concinimus*, Mab., N.F. ⁴ *mu* added above the line.

² *celebrantes*.
⁵ ? *perfecte*.

est habitus ut¹ te /baptizandum mundi saluator [fo. 215b
offerres Dignum est enim hoc mereri ut omnes nos
baptismatis tui gratia[m] consecutos meretorum suorum inter-
cessionem conciliet saluator mundi

[388]

IMMOLATIO MISSAE

Dignum et iustum est aequum et salutare est Nos
tibi semper agere gratias omnipotens et misericors
deus inter has sacramentorum aepulas martyris tui
caput cum euangelica recordatione misceri Et uelut in disco
metalli radiantis ita super mensam tuae propitiationis
offerre² Sit ergo nobis domine iocunda laudatio /Sit [fo. 216a
in honore martyris recordatio cantici triumphalis Et
cum his caelestibus supernisque uirtutibus fidelis populi
sinphonia misceatur quæ a dextris tuis consona uoce
sub trina repetitione estan³ dicentes (sanctus sanctus sanctus)

MISSA IN NATALE SANCTI SIXTI PAPAE
URBIS ROMAE

[389]

Domine deus fidelium insuperabilis fortitudo qui inter
mundana⁴ conuersationes† aduersa sanctorum nos
maxime glorificatione /solaris⁵ tui indesinenter ac- [fo. 216b
cendis Excita domine in aeclesia tua spiritum cui ille
seruiuit ut studeamus diligere quod amauit et opera⁶
exercere quod docuit per dominum nostrum iesum filium tuum

[390]

COLLECTIO SEQUITUR

Praesta nobis omnipotens et misericors deus ut beati sixti
martyris tui repetita sollempnitas et liberationem nobis
perfectam tribuat et salutem per dominum nostrum

[391]

COLLECTIO POST NOMINA

Adesto domine supplicationibus nostris et intercessionem⁷
martyris tui sixti perpetuam nobis misericordiam
/benignus impende Et nomina quae recitata [fo. 217a
sunt nostrorum carorum in caelesti pagina iobeas intīmare†
per dominum nostrum

¹ ut ei, Mab., N.F.² offerri, Mab., N.F.³ m¹: testan; ? testantur or more probably stant; cantant, Mab., N.F.⁴ A dot over the middle of the word shows that it needs correction; mundanae, Mab., N.F.⁵ The lacuna in the sense of this collect can be supplied from Leon.: [et ad sublimia exempla patientiae, triumpho nos sancti Sixti].⁶ opere, Mab., N.F.⁷ intercessione, omn.; ? per intercessionem.

[392]

COLLECTIO AD PACEM

Accipe quaesomus domine munera dignanter oblata et
 beati sexti episcopi et martyris suffragantibus meritis ad
 nostrae salutis augmentum prouenire concide Et illa¹ quae
 in eo flagrauit fortis dilectio in nobis adspira benignus
 per eum quem²

5

[393]

IMMOLATIO MISSAE

Uere dignum et iustum est aequum et salutare est tibi
 assiduas laudes canere domine sancte pater omnipotens
 aeterne /deus per christum dominum nostrum [fo. 217b 10
 qui per aduentum suum credentes in se homines ad
 caelestia regna transire permisit Quoniam hii qui se
 tuae testes offerunt ueritatis inimicum dum occiduntur
 occidunt ex quibus est sanctus ac uenerabilis syxtus martyr
 cuius hodie sollempnitas celebratur qui dum apostolicae 15
 sedis excepiisset insignia et se primum esse conspiceret
 sacerdotum occansionem† salutaris passionis excipiens
 non tantum saeculares³ exiit sordes contagii uerum etiam
 exemplum fuit ceteris Nam mox suus quoque minister
 /eximius uenerabilis laurentius uicturiae palmam [fo. 218a 20
 imitatus accepit ornamentum ⁴quod debuit poena⁴ subire
 ut gloriam mereretur aeternam consequere⁵ per christum

MISSA IN NATALE SANCTI LAURENTI MARTYRIS

[394]

Deus fidelium tuorum saluator et rector omnipotens 25
 sempiternus deus adesto uotis sollempnitatis hodiernae
 Et ecclesiae gaudiis de gloriosa martyris tui passione beati⁶
 laurenti conceptis benignus aspira Augeatur omnium
 fides tantae uirtutis /ortu⁷ et corda laetantium [fo. 218b
 supplicio martyrum igniantur Ut aput misericordiam tuam 30
 illius iuuemur merito cuius exultamus exemplo per domi-
 num nostrum

[395]

COLLECTIO SEQUITUR

Deus mundi creator et rector qui hunc diem in leuitae
 tui laurenti martyrio consecrasti Exaudi propitius 35
 supplices tuos et concide ut omnes qui martyrii eius
 merita ueneramur intercessionibus eius ab aeternis
 gehennae incendiis liberemur per dominum

¹ *illam*, Mab., Vez., N.F.² The contraction marks after and over *q* usually represent *quem* not *qui*.³ *saecularis*, Mab., N.F.⁵ *consequi*.⁷ ? *os[ten]tu*.⁴—⁴ *quo debuit poenam*, Mab., N.F.⁶ The scribe began to write *bei*.

40

[396]

COLLECTIO POST NOMINA

C Oncide nobis domine gratiam tuam in beati laurenti
martyris /celebritate multiplicem ut de tanti [fo. 219a
agonem† certaminis discat populus christianus et ¹firmam
solidare patientiam¹ et pia exultare uicturia

[397]

COLLECTIO AD PACEM

S Ancti laurenti nos domine quaesomus praecatio iusta
tueatur et quod nostra conscientia non praesumit eius
nobis qui tibi placuit oratione donetur per dominum nostrum
filium tuum

[398]

IMMOLATIO MISSAE

U Ere dignum et iustum est omnipotens sempiterne
deus tibi in tanti martyris ²laurenti laudis² hostias
immolare qui hostiam uiuentem /qui† hostiam† [fo. 219b
uiuentem† hodie in³ ipsius laeuitae tui beati laurenti martyris
ministerio per florem casti corporis accepisti Cuius uocem
⁴per hymnidicum⁴ modulamini⁵ psalmi audiuius canentis atque
dicentis ^aProbasti cor meum deus et uisitasti noctem⁶ id est
in tenebris saeculi igne me examinasti et non est inuenta in
me iniquitas^a O gloriosa certaminis uirtus O inconcussa con-
stantia confitentis Stridunt membra uiuentia super graticulam
inpositam† et prunis saeuientibus anhelantes† incensum suum
in modum timiamatis /diuinis naribus exhibent odo- [fo. 220a
rem Dicit enim martyr ipse cum paulo ^bchristi bonus odor
sumus deo^b Non enim cogitabat quomodo in terram† posi-
tus a passionis periculo liberaretur Sed quomodo inter
martyres in caelis coronaretur per christum dominum nostrum
per quem

MISSA SANCTI YPPOLITI MARTYRIS

[399]

D A nobis omnipotens et misericors deus ut beati yppoliti
martyris tui ueneranda sollemnitas et deuotionem
nobis /augeat et salutem per dominum nostrum [fo. 220b
filium tuum

[400]

COLLECTIO SEQUITUR

P Raesta nobis omnipotens† et misericors deus ut beati
yppoliti martyris tui repetita sollempnitas et liberationem
nobis perfectam tribuat et salutem per dominum nostrum

¹—¹ *firma solidari patientia*, Mab., N.F.

²—² *Laurenti festiuitate laudis*, N.F.

³ om.

⁴—⁴ *hymnidicam*. ⁵ ? *modulamen* or *modulamina*; *modulum* or *modulati*, Mab.

⁶ nocte, Mab., N.F.

^a—^a Ps. xvi, 3.

^b—^b 2 Cor. ii, 15.

[401] COLLECTIO POST NOMINA

DEus tuorum gloria ¹martyri tuo yppolito quaesomus
ut pro nobis supplican¹tem omnia nobis prospera con-
cide per dominum nostrum filium tuum

[402] COLLECTIO AD PACEM

5

UT nobis tua domine remedia dent salutem beatus yppo-
litus martyr quaesomus /pro nobis supplicans [fo. 221a
cupiosus audiatur per dominum nostrum

[403] IMMOLATIO MISSAE

UEre dignum et iustum est omnipotens aeterne deus 10
Qui beatum yppolitum tyranicis adhuc obsequiis occu-
patum subito fecisti laurenti socium qui spiritali ardore
succensus dum unigenitum filium tuum dominum nostrum
coram potestatibus ueraciter confitetur poenis subicitur
uinculis inligatur cardis configitur aequorum ferocitate 15
disiungitur et adepta palma martyrii uita perpetua cum
lucratore et magistro laurentio coronatur per christum
dominum nostrum

/MISSA IN NATALE SANCTORUM [fo. 221b
MARTYRUM CORNILI ET CYPRIANI

20

[404]

SAncte domine ²omnipotens quem² cornilius et cyprianus
triumphali sanguine confitendo uenerabiles extiterunt
Praesta quaesomus ut uterque nobis iugiter suffragentur
per

25

[405] COLLECTIO SEQUITUR

Sanctus cornilius et cyprianus ³suffragia nos⁴ domine consueta³
dependant et pari semper intercessione nos foueant
per dominum

[406] COLLECTIO POST NOMINA

30

BEatorum martyrum pariterque /pontificum cornili [fo. 222a
et cypriani nos quaesomus festa tueantur eorum
nos tibi domine commendet oratio ut caris nostris qui in
christo dormiunt refrigeria aeterna concedas per

¹—¹ ? iustorum, martyre t. Y. q. p. n. supplicante.²—² omnipotensque, Th., Mur., Vez.³—³ suffragiis . . . consuetis. ⁴ nobis, Mab., N.F.

35

[407]

COLLECTIO AD PACEM

PRaetende nobis misericordiam tuam et esto populi tui
defensor et custos¹ et² sanctorum tuorum tuorum† cornili
et cypriani ueneranda sollemnia securo possunt³ frequentare
conuentu per.

[408]

IMMOLATIO MISSAE

Dignum et iustum est semper et ubique tibi gratias
agere omnipotens aeternae deus Teque in sanctorum
martyrum /praedicare uirtute quos discretis terrarum [fo. 222b
partibus greges sacros pascentes. una ⁴eademque fide
de¹ diuersis licet temporibus consonante parique nominis
tui confessione coronasti per dominum nostrum per quem

MISSA IN NATALE SANCTORUM GERMANORUM
IOHANNIS ET PAULI

[409]

Quaesumus omnipotens et misericors deus ut nos gemi-
nata laetitia hodiernae festiuitatis excipiat qua[e] de
beatorum martyrum tuorum iohannis /et pauli glori- [fo. 223a
ficatione procedit quos eadem fides et passio fecit esse
germanus per

[410]

COLLECTIO SEQUITUR

Omnipotens sempiterne deus ne aput iustitiam tuam
peccata nostra nos adgrauent germanorum martyrum
suffragiis adiuuemur quos et partus una⁵ et par martyrii
palma coniunxit per

[411]

COLLECTIO POST NOMINA

Suscipe domine propitius praeces nostras et tuorum
depraecatione iustorum iohannis et pauli pietate⁶ tuae⁷
perface benignus acceptas et quos sanguis⁸ propinquitas con-
iunxit et fides patrociniū nobis deferant solaminis per

[412]

/COLLECTIO AD PACEM

[fo. 223b]

Intende domine munera quaesumus altaribus tuis
pro beatorum martyrum tuorum iohannis et pauli comme-
moratione praeposita⁹ ut sicut per haec beata mysteria illis

¹ m¹: *custus*.³ *possint*, Mab., N.F.⁵ *unus*.⁷ *e* above the line.⁹ *proposita*, Mab., N.F.² *Ut*, Mab., N.F.⁴—⁴ ? *eademque die*; *fide eademque die*, N.F.⁶ *pietati*, omn.⁸ *sanguinis*, Mab., N.F.

gloriam contulisti nobis indulgentiam largiaris per
dominum

[413]

IMMOLATIO MISSAE

Uere satis est dignum atque iustum in horum marty-
rum iohannis et pauli¹ germanitate pariter et beatitudo² 5
consortes³ tibi omnipotens deus dicere laudes quos
et fratres sorte nascendi et magnifica praestetisti passione
/germanos ut simul essent uenerandae gloria [fo. 224a
genetricis et florentissima prolis ecclesiae In quorum
memoria passionis oblatum sacrificium accepe libens domine 10
et per eum nos cum ipsorum martyrum intercessione emun-
dans⁴ ut liberis uocibus et consonis mentibus tibi
hymnum dicere laudis mereamur cum angelis et archangelis
clamantes SANCTUS

MISSA IN NATALE BEATISSIMI SINFURIANI
MARTYRIS

15

[414]

/[PRAEFATIO]

[fo. 224b]

Sacr[a]tam misteriis caelestibus diem ad officium deuo-
tionis nostrae sollempnitatis ingressi fratres dilectissimi
laudemus a dominum in sanctis suis^a Cumque⁵ in beatissimi 20
sinfuriani martyris honore ueneremur agentes ei gratias
pro triumphis eius et gloriam⁶ quam⁷ aduersus corporis infir-
mitatem paen[arum]que⁸ saeuitiam Spiritus fortitudinem⁹
demigantem† spei uiribus roborauit muro credulitatis inclusit
Successuque uictoriae ad praemia immortalitatis inuexit 25
Oremus quoque /ut nos¹⁰ in hoc saeculo etsi [fo. 225a
non pari agone certantibus¹¹ similis fortitudo non desinat¹²
Et sicut illum exhortatio pie matris extulit ad peragendam
certaminis huius uicturiam Ita nos catholicae fides aeclesiae
inreprehensibiliter custodita perducatur ad ueniam prouehat 30
ad coronam per dominum nostrum iesum christum

[415]

COLLECTIO SEQUITUR

Sanctorum omnium gloriosa¹³ protectio deus qui beato
martyri tuo sinfuriano auxilium non negasti et per iniqua

¹ pauli [festiuitate].³ consortium.⁵ Eumque, Mab., N.F.⁷ quem, Mab., Vez., N.F.⁸ m¹: paeniarumque, ia subsequently erased.⁹ fortitudine, Mab., N.F.¹¹ tan above the line.¹³ m¹: gloriosa.² beatitudine, Mab., Vez., N.F.⁴ emunda, Mab., Vez., N.F.⁶ gloria, omn.¹⁰ nobis.¹² ? desit.^a Ps. cl, i.

mortis ludibria ad hanc gloriam uocare dignatus es
/praesta ut similes¹ nos fides martyrio² copulet quos [fo. 225b
tempus passionis in stadio non reliquit Ac sicut illum iter
durum et scupolosum† per erumnas passionum paradyso
conlocauit Ita nos praesentium uoluptatum contemptus³
per dominum nostrum

[416] COLLECTIO SEQUITUR⁴

R Ecitatis nominibus offerentum fratres karissimi
omnipotentis dei misericordiam dipraecemur ut plebi
quae in honore beati sinfuriani martyris uota reddit alta-
ribus diuinae credulitatis infundatur affectus ut eius
administratione firmentur qui martyris/meritis non [fo. 226a
iunguntur⁵ ac sicut ille post carceris septa post paenarum
ligamina postque famis inaediam aeternitatis gaudia
infinita perfruitur ita defunctorum animae laxatis inferni
praessuris abraham⁶ patris gremio⁶ conlocentur quod ipse
pra[e]stare dignentur† qui

[417] COLLECTIO AD PACEM

L Argitor bonorum omnium deus qui inter illas martyrum
splendentium niueis⁷ fide cateruas toto orbe terra-
rum gratia coruscante⁸ diffusas praeciosum peculiaremque
nobis beatum sinfurianum martyrem indulsisti Largire
cotidianis /supplecum tuorum uotis Ut in cuius festa [fo. 226b
deuoto exultamus trepidio eius in posterum consortio
coniungamur hominum osculis corporalibus spiritualibus
alligari mereamur affectibus per

[418] IMMOLATIO MISSAE

D Ignum et iustum est aequum et salutare est Nos tibi
in honore beati martyris tui sinfuriani laudem⁹ hostias
immolare domine deus aeternae in cuius sollempnitate
confortat uel ratio manifesta rerum uel eruditio perfecta
uirtutum qui splendere meruit Non solum terrenorum
/claritate natalium Uerum etiam sublimitate caeles- [fo. 227a
tium uirtutum Et fausti fulgidus genere fausto¹⁰ martyrii

¹ *similis*, N.F.

² ? *martyri*.

³ Mab., N.F., print as if there were something missing here; there is no lacuna in the MS. and the present text is sufficiently clear.

⁴ *Collectio post nomina*, Mab., N.F.

⁵ *gun*, above the line; *junsuntur*, Th., Mux., Vez.

⁶ *m¹*, *gremio patris*.

⁷ *nivea*, Mab., N.F.

⁸ *m¹*, *coruscante*.

⁹ *laudis*; *laudum*, Mab., Vez., N.F.

¹⁰ *fausti* (!), Mab.

leuatur in culmine qui beatos patres andochium benignumque secutur¹ per martyrii flagrantiam electus peruenit ad palmam Qui dum afflictionem sequitur praesentium instructionem effecit posterorum et materno conloquio pietate² transfertur ad praemium Cum ei insinuatur non 5 debere mortem metuere quia martyribus uita non tollitur sed mutatur O admiranda /gratiarum fides [fo. 227b] qui³ de ⁴beato filio uitam glorioso⁴ exultat affectu et quae lugere credebatur gaudere cognoscitur secura de regni tui praemiis filium exhortatur cum ingenti laetitia Scientes⁵ 10 morientes in christo uiuere Et amissam uitam eo restaurante recipere Digne ergo hic honoratur in nomine tuo qui te honorauit in sanguine suo qui pro te afflictus est in supplicio per te glorificatus est in sepulchro qui te honorauit in gladio tecum regnat in caelo Qui per angustiam praesentium 15 tribulationum peruenire meruit ad amplitudinem caelestium /gaudiorum per christum dominum [fo. 228a] nostrum per quem

MISSA SANCTI AC BEATISSIMI MAURICII CUM SOCIIS SUIS

20

[419]

[PRAEFATIO]

O Mnipotentis domini misericordiam in huius diei sex milium sexcentorum martyrum sollemnitate fratres karissimi depraecemur ut qui tante plebi suae gloria[m] martyrii contulit ita nobis⁶ ⁷diei immensa peccaminum⁷ 25 misericordiae suae largitate laetefecit⁸ per dominum nostrum iesum

[420]

/COLLECTIO SEQUITUR

[fo. 228b]

D Eus qui sanctis tuis acauninsebus pro tuicione christiani nominis persecutionis audaciam sustulisti eorumque 30 animum ⁹adepiscendam dignetatis tuae martyria perfulgentem gratia⁹ incetasti Exaudi supplicis† tuos Et praesta ut sicut illi tuo munere meruerunt beatifece coronari Ita eorum suffragiis ab omni conluuione peccati te auxiliante reddamur innoxii per dominum 35

[421]

COLLECTIO POST NOMINA

A Uditis nominibus karorum nostrorum omnipotentem dominum depraecemur Ut plebis /suae minis- [fo. 229a] 40 trorumque uota suscipiens oblationis nostras quas in com-

¹ secutus, omn.³ quae, Mab., N.F.⁵ Sciens.⁷ ⁷? de immensa peccatorum mole, N.F.⁹ ⁹ad adipiscendam . . . martyrio praefulgentem gratiam, Mab., N.F.² ? a pietate.⁴ ⁴beati filii uita gloriosa.⁶ nos.⁸ ^m¹: laetifecit; laetifecet, omn.

40

memorationem sanctorum acauninsium ac pro spiritebus karorum nostrorum offerimus in odorem bonae suauetatis accipiat Unde supplicis simus ut beatissimorum patriarcharum prophetarum apostolorum¹ et martyrum omniumque sanctorum piis praecibus adiuuemur per

5

[422]

COLLECTIO AD PACEM

DEus cui acceptissimum ac iocundissimum sacrificium esse² sanctorum tuorum fides atque deuocio adesto familiae tuae tibi supplici³ misericordia[m]⁴ /tuam per sanc- [fo. 229b] torum tuorum acauninsium suffragia postolanti Et da ut qui te peccatorum suorum errore laeserunt placere tibi per sanctorum tuorum intercessione mereantur per

10

[423]

IMMOLATIO MISSAE

Dignum et iustum est uere aequum et iustum est Nos tibi gratias agere domine sancte pater omnipotens aeterna[†] deus Tu enim domine thebeorum exercitum ad populi tui supplicium destinatum ita subita iussionis tuae gratiam⁵ reuocasti ut plus elegerent sedola deuocione interfice[†] quam de christianorum sanguinem /saci- [fo. 230a] ari nec ⁶cum tantis ut⁶ te auxiliante ⁷persecutione sonus⁷ exceperet⁸ ceruices suas persequentibus inclinare⁸ et cum rabies inimici decernerit[†] ut dei populus denumerationis instantia deperirit ille reptus⁹ est decemus qui antecepacione martyrii fierit primitiuos Clamur in castris ore[†] uirtus demigandi[†] contemnetur de adsummatione martyrii contentio ardua commouetur dei populus ferro¹¹ confodetur sanguis innocentum effundetur fides inlibata seruatur Sic domine militis proteges tuos ut nec defuerit in passione /pacientia nec infesione¹² constantia¹³ [fo. 230b] inter beatorum bella et beata certamena plus metuit gloriosa confessio ¹⁴de cummiltonum¹⁴ consortio diuidi quam ¹⁵mano carnefecis gloriari¹⁵ Totus namque dei populus tante¹⁶ ardoris fidei alacretate flagrabat ut se¹⁷ tardaretur persecutio corporis praecederit deuocio passionis tanta enim fuit

15

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25

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35

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45

¹ *lo*, above the line.² *est*, Mab., Vez., N.F.³ *m*¹: *supplici*.⁴ *m*¹: *miseri cordiae*, but final *e* erased.⁶ *gratia*, Mab., Vez., N.F.⁶—⁸ *cunctati sint*; ? *cunctantes ut*, Mab.⁷—⁷ *persecutionis onus*, Mab., Vez., N.F.; there is a red dot in the middle of the *o* of *sonus*.⁸—⁸ ? *exciperent* . . . *inclinarent*, N.F. needlessly.⁹ *raptus*, omn.¹⁰ The scribe began to write *ori*.¹¹ *ferre*, Th., Mur.¹² *in confessione*, Mab., N.F.¹³ *n* above the line.¹⁴—¹⁴ *decum miletinum*, Th., Mur., Vez.¹⁵—¹⁵ *manus c. g.*, Mab., ? *manu c. lacerari*, N.F.¹⁶ *tanta*, Mab., N.F.¹⁷ *si*, Mab., Vez., N.F.

constantia populi et . . . ¹inimici ut nec furor inuenirit
 postmodum quod occiderit nec gloriosum remanserit quod
 peririt Factus est sacer ille /agauniorum locus [fo. 231*a*
 per suffragia martyrum salus praesentium praesidium futu-
 rorum² ³quam sanguis³ unda perfudit praeciosorum cor- 5
 porum societas⁴ consecrauit Unde merito tibi domine
 inter chorus martyrum et uocebus⁵ angelorum laudis
 tibi debitas agemus cum exultatione dicentis sanctus

[424] COLLECTIO POST SANCTUS

O Remus fratres dilectissimi ut dominus ac deus 10
 noster speciem istam suo⁶ ministerio consecrandam
 caelestis gratiae inspiratione sanctificet et humanam benedic-
 tionem /plenitudinem⁷ diuini fauoris adcomolit⁸ per [fo. 231*b*
 dominum nostrum iesum

MISSA SANCTI LEUDEGARII MARTYRIS

15

[425]

S Umme omnipotens aeterne deus qui uitam beati antestetis
 tui laudegarii martyris per istius saeculi aerumnas
 transire iussisti Cuius annua festa deuota mente celebra-
 mus Quaesumus ut per eius intercessionem plebi⁹ tuae 20
 clementiae famulantem ita /in praesenti foueas ut [fo. 232*a*
 ad caelestia regna perducas per dominum

[426]

COLLECTIO SEQUITUR

D Eus qui beatum martyrem tuum laudegarium in agone
 probasti et probatum in dolore sustentasti quem 25
 hodierna die in caelestibus gaudiis recipere dignatus es
 Praesta nobis famulis tuis ut qui gloriam non meremur
 indulgentiam peccatorum ipso interueniente adeptisci
 mereamur per

[427]

COLLECTIO POST NOMINA

30

A Uditis nominibus offerentum fratres karissimi domini
 maiestatem depraecemur ut qui uitam summi antestites
 sui /laudegarii martyris transtulit ad coronam per [fo. 232*b*
 interuentu[m] sanctorum patriarcharum prophetarum apos-
 tolorum et martyrum anachoritarum et uirginum om- 35

¹ et omn.; the erased word may be *insania*.² ro above the line.³⁻³ quem sanguinis, Mab., N.F.⁴ e above the line.⁵ uoces, Mab., N.F.⁶ ? nostro, N.F.⁷ plenitudine, omn.⁸ adcumulet, omn.⁹ plebem, Mab., N.F. Cf. Gerbert, Mon. lit. aleman., I, p. 184.

niumque sanctorum concidere dignetur ut sacrae praesentis oblatio quae offertur uiuentibus emendationem Et defunctis remissionem obtineant¹ peccatorum Et quorum nomina hic recitatione patefacta sunt in caelestibus paginis conscribantur quod ipse praestare

[428]

COLLECTIO AD PACEM

PAcem tuam domine nostris inlabere pectoribus /qui² beatum martyrem tuum leudegarium in hoc [fo. 233a saeculo commorantem per pacis studium hodie caelestis aula suscepit Nobis quoque peccatoribus pacis uin- 10 culum et caritatis studium eius meritis suffragantibus largire iubeas in eum per dominum

[429]

IMMOLATIO MISSAE

Dignum et iustum est uere aequum et pulchrum est 15 Nos tibi hic et ubique semper laudes et gratias agere laudesque ad tollere domine sancte pater omnipotens aeternae deus per iesum christum filium tuum dominum nostrum ab initio saeculi /procreatum. uerbum editum pa- [fo. 233b tris principia³ saeculi istius conlocatum per⁴ totum orbem terrarum contulisti ubi beatus martyr tuus laeudegarius 20 episcopus de altitudinem saeculi huius per alternas musitationis⁵ discerptus pompas sae[culi] fragilitatisque calcauit Cuius⁶ tu domine auxilium ferre dignatus es ut praesentis saeculi amorem dispicerit et caelestia adeptum promererit Uerumtamen^a crucem suam tollens^a bte pastorem 25 sequens^b ut paradysi dilicias possideret praesentia omnia dereliquit O beatum uirum leudegarium antestitem /qui per nefandorum consilia corpus nexibus absolutum. [fo. 234a ora⁷ labiis minuatum oculisque orbatum exilium perpetratum lubricitatis saeculi postpositum diuersis tormentis 30 passum Exemplum reliquit episcoporum per suam passionem uel pacientiam et⁸ ad extremum uitae perpetuae restitutus caelestia regna penetrauit angelorum choro sociatur coronam⁹ inmarciscibilibus^c floribus remuneratur unde post multae reliquiae floruerunt in galleis Praecamur ergo te 35 domine ut nos famulos tuos omnemque plebem reminiscens talem /pastorem eius meritis suffragantibus [fo. 234b

¹ obtineat, Mab., Vez., N.F.² et quia; et cum, Mab., N.F.³ ? principium, Mab.⁴ cui.⁵ mutilationes, Mab., N.F.⁶ Cui, Mab., Vez., N.F.⁷ oris; os, Mab., N.F.⁸ above the line.⁹ coronae, Mab., N.F.^{a-a} Cf. Mt. xvi, 24.^{b-b} Ier. xvii, 16.^{c-c} Cf. I Pet. v, 4.

ueniam mereamur obtinere peccaminum per christum
dominum nostrum cui omnes angeli

[430]

POST SANCTUS

O Sanna [in] excelsis Benedictus qui uenit in nomine domini
O uere beata uox quem¹ angelorum et archangelorum 5
concinunt uirtutis quae nos hodie in passione beati martyris
tui leudegarii uox una prorumpit in laude ut tu deus pater
omnium qui² nobis ueniam tribuas de peccatis Quaesomus
da obliuione[m] pręteritorum facinorum qui dedisti martyribus
post /³triumpho corona³ per dominum nostrum [fo. 235a 10
qui pridie

[431]

POST SECRETA

H Aec facimus domine passionem tuam comm[em]oran[te]s
Haec facimus pater iesu christe⁴ qui nobis de lege 15
ueteris⁵ nouam tradedisti Concide nobis intercidente
beato antestite tuo leudegario martyre Cuius hodie ⁶annuae
commemoratione⁶ celebramus ut discendat hic benedictio tua
super hunc panem et calicem in transformatione spiritus
tui sancti uti haec benedicendo benedicas. sanctificando
sanctifices ut quicumque ex utraque benedictione sumpseri- 20
mus ęterni[ta]tis /praemium et uitam consequi [fo. 235b
mereamur aeternam per

MISSA UNIUS MARTYRIS [I]

[432]

S Ancti martyris tui *illius* quaesomus domine nos oratio 25
sancta conciliet quae sacris uirtutibus ueneranda re-
fulget per

[433]

COLLECTIO SEQUITUR

B Eatus *ille* martyr quęsomus domine pia nos intercessione
commendet et tibi placito fulti suffragio quam non 30
meremur indulgentiam consequiamur† per dominum nostrum

[434]

COLLECTIO POST NOMINA

A Desto domine supplicationibus /nostris et inter- [fo. 236a
cessionem beatissimi martyris tui *illius* perpetuam nobis
misericordiam benignus impende et munera superinposita 35

¹ quam, omn.³⁻³ triumphum coronam, Mab., Vez., N.F.⁵ ueteri, omn.² omit.⁴ m¹: christi.⁶⁻⁶ annuam commemorationem, Mab., N.F.

dignanter¹ adsume ut defu[n]ctis ad refrigerium uiuentibus²
proficiat ad salutem per

[435] COLLECTIO AD PACEM

DEus pacis conditor deus caritatis indultor da nobis
placidus pacem tuam Et presta ut dum sancti 5
martyris tui *illius* passionem celebramus per eius inter-
cessionem pacis securitatem cum peccatorum ueniam
consequi mereamur per

[436] IMMOLATIO MISSAE

Dignum et iustum est uere dignum /et iustum [fo. 236b 10
est Nos tibi agere gratias . domine sancte pater omni-
potens aeterne deus Tibi enim festa sollemnitas agitur
Tibi dies sacrata celebratur quam beatissimi martyris
tui *illius* sanguis in ueritatis tuae testificatione profusus
magnifico nominis tui honore signauit . per christum dominum 15
nostrum per quem

ITEM, MISSA UNIUS MARTYRIS [II]

[437]

Sancti martyris tui domine nos quaesomus interuentio
gloriosa commendet ut quod nostris actibus /non [fo. 237a 20
uale³ eius praecibus consequamur per

[438] COLLECTIO SEQUITUR

Tuus sanctus martir *ille* nos quaesomus domine ubique
laetificet ut eius dum merita in praesenti festiuitate
recolimus patrocinia in augmentum uirtutum sentiamus 25
per

[439] COLLECTIO POST NOMINA

Interueniat pro nobis domine petimus sanctus tuus
martyr *ille* qui sanguinem suum pro tuo nomine gloriosum†
fudit et ipso interueniente nomina quae recitata sunt 30
nostrorum carorum in caelesti pagina iubeas intimare
per

[440] COLLECTIO AD PACEM

Sancti martyris tui domine *illius* nos /quaesomus [fo. 237b 35
praecatio sancta tueatur et quod nostra conscientia

¹ an above the line.

² abbreviation mark over the first u.

³ The erased letter after *uale* appears to be a ; *ualetus*, Mab., N.F.

non praesumit eius nobis qui tibi placuit oratione done-
tur Et praesentia munera ita serena pietate intueri ut
sancti spiritus perfunda[n]tur benedictione Et in nostris cordi-
bus eam dilectionem ualidam infundant per quam sanctus
martyr *ille* omnia corporis tormenta deuicit per

5

[441]

IMMOLATIO MISSAE

Dignum et iustum est uere dignum et iustum est
omnipotens et misericors deus te semper in laude
martyrum honorare et in presenti festiuitate sancti martyris
tui te confitenti¹ gratias agere /cui dedisti [fo. 238a 10
caelestis palmam triumphi nobis quoque eo suffra-
gante emundationem ac ueniam concide peccatis² ut
in te etiam exultemus in mise[ri]cordia in quo ille laetatur in
gloria per

ITEM MISSA UNIUS MARTYRIS [III]

15

[442]

DA quaesomus domine ut sancti martyris tui *illius* annua
sollemnitate laetemur ut³ tantae fidei proficiamus
exemplo per

[443]

COLLECTIO SEQUITUR

20

Eaudi domine praeces nostras quaesomus Et interueniente
sancto martyre tuo *illo* eas ante conspectum maiestatis
tue placatus admitte per

[444]

/⁴COLLECTIO SEQUITUR⁴ [fo. 238b

INpetret domine quaesomus fidelibus tuis auxilium 25
oratio iusta sancti martyris *illius* ut in cuius sumus cele-
britate deuoti simus eius sorte† participes proficiant haec
quae offerimus pro incolomitate uiuentium et pro requie
defunctorum per

[445]

COLLECTIO AD PACEM

30

Suscipe domine propitius orationem nostram cum oblati-
onibus hostiarum superinpositis et martyris tui *illius*
depraecatione pietate† tuae perforce benignus acceptas et
illa[m] que in eo /flagrauit fortis dilectio in nobis [fo. 239a
adspira benignus per

35

¹ *confitentis*, Mab., ? *confitendo*, N.F.; *confitentes*.² *peccati*, Mab., N.F.; ? *peccantibus* or *peccatoribus*, Vez.³ *et*, Mab., N.F.⁴ *Post nomina*, Vez., N.F.

[446]

IMMOLATIO MISSAE

UERE dignum et iustum est omnipotens aeterne deus
 Te in omnium martyrum triumphis laudare quoniam
 tuis donis atque muneribus beati martyris tui *illius*
 passionem hodierna sollemnitate ueneramur qui pro confes-
 sione iesu christi filii tui diuersa supplicia sustenuit Et ea
 deuincens meruit coronam perpetuitatis per christum domi-
 num nostrum cui merito omnes¹

MISSA DE PLURI[BU]S MARTYRI[BU]S [I]

/[447]

[fo. 239b 10

DEUS qui sanctam nobis huius diei sollempnitatem pro
 commemorationem beatissimorum martyrum tuorum *illius*
 et *illius* passionem² fecisti adesto familiae tuae praecibus
 et da ut quorum hodie festa celebramus eorum meritis
 et intercessionibus adiuuemur per dominum

[448]

COLLECTIO SEQUITUR

ANNUE nobis quaesumus domine sanctorum martyrum
 tuorum *illius* et *illius*³ ut opem nobis tuae⁴ dipraecationis
 impendant et iram tuam quam nostris prauitatibus
 meremur eis interuenientibus euadamus per

[449]

POST NOMINA

MUNERA quae deferimus domine benignus ad- [fo. 240a
 sume et quia de nostris impediuntur⁵ offensis sanc-
 torum tuorum martyrum *illorum* praecibus adiuuemur

[450]

COLLECTIO AD PACEM

PROPICIARE domine supplicationibus nostris et his populi tui
 oblationibus intercidentes† martyres tuos *illum* et *illum*
 praesentiam⁶ tuae uirtutis inlustra et celebrantibus tuorum
 memoriam eam dilectionem infunde per quam illi cuncta
 inlata corporis tormenta deuicerunt per eum

[451]

IMMOLATIO MISSAE

DIGNUM et iustum est omnipotens /sempiterne [fo. 240b
 deus te uictorem mortis et triumphatorem martyrum
 conlaudare et in festiuitate praesenti in qua martyrum
 tuorum *illius* et *illius* memoriam frequentamus quorum nos

¹ omnium, Mab.⁴ suae.² passionis ; passione, omn.⁵ impediuntur.³ illius intercessione.⁶ praesentia, Mab.

dilectat et certaminis recordare¹ constantiam et uicturiae
contemplare² praemia Et ideo te petimus ut beatis istis
martyribus *illo* et *illo* fieri nos imitatores concedas Ut uel
ultimos in remuneratione eorum participando constituas qui
illis pro certaminis constantiam[†] beatitudinem tribuisti 5
sempiternam per christum dominum nostrum cui merito
omnes

/ITEM MISSA MARTYRUM [II] [fo. 240^a

[452]

A Desto domine praecibus nostris quas in sanctorum 10
tuorum martyrum *illius* et *illius* commomoratione[†] deferimus
Ut qui nostrae iustitiae fidutiam non habemus eorum
qui tibi placuerunt meritis adiuuemur per dominum nostrum
filium tuum

[453]

COLLECTIO SEQUITUR

15

P Ropiciare domine supplicationibus nostris et exemplo
sanctorum martyrum tuorum *illius* et *illius* flammam in
nobis tuae caritatis accende ut quorum nos feceris imita-
tores iubeas esse consortes per

[454]

COLLECTIO POST NOMINA

20

/S Anctorum martyrum tuorum *illius* et *illius* [fo. 240^b
quaesomus domine praecibus adiuuemur Ut quod nos-
tra possibilitas non obtinet eorum qui ante te iusti inuenti
sunt nobis oratione donetur Et quorum nomina ante
altare sanctum sunt recitata eos quies aeterna suscipiat 25
per dominum nostrum

[455]

COLLECTIO AD PACEM

O Mnipotens sempiterne deus qui in sanctorum cordibus
flammam tuae dilectionis accendis da mentibus³ eandem
fidem⁴ caritatisque uirtutem ut quorum gaudemus 30
triumphis proficiamus⁵ exemplis per

[456]

/IMOLATIO[†] MISSAE[fo. 241^a

U Ere dignum et iustum est Nos tibi gratias agere
omnipotens aeternae deus per christum dominum
nostrum a qui glorificaris in concilio sanctorum tuorum 35
martyrum Magnus et terribiles super omnes qui in circuitu

¹ *recordari*, Mab., N.F.² *contemplari*, omn.³ *mentibus nostris*.⁴ ? *fidei*, N.F.⁵ *proficiamus*, Mab., N.F.^a Ps. lxxxviii, 8.

tuo sunt Tibi enim seruiunt omnes creaturae tuae
quia te solum auctorem et dominum recognoscunt et in
omni factura eorum te conlaudant et benedicunt omnes
sancti tui qui magnum illud unigeniti tui ^anomen quod
est super omne nomen^a Coram regibus et potestatibus saeculi
huius uoce libera confitentes de persecutoribus tuis¹
et diabulo /triumpharunt et praeciosum tibi sangui- [fo. 241^b
nem gloriosa morte fuderunt Unde benedicimus te domine
in operibus tuis teque in sanctorum tuorum martyrum *illius*
et *illius* commemoratione laudamus cum angelis et arch-
angelis thronis et dominationibus cherubin quoque et
seraphin qui gloriam tuam non cessant clamare dicentes
SANCTUS SANCTUS SANCTUS

ITEM MISSA MARTYRUM [III]

[457]

DEus qui nos sanctorum martyrum tuorum temporale
/tribues commemoratione gaudere praesta [fo. 242^a
quaesomus ut in ea numeremur sorte saluati in qua illi
sunt confessione tui nominis gloriosi per

[458]

COLLECTIO SEQUITUR

DEus ^bin cuius conspectu mors est praeciosa sanctorum^b
tribue ut nobis fidelibus² uita conferat quicquid illis mors
deuota concessit

[459]

COLLECTIO POST NOMINA

EXaudi domine offerentium praeces uota suscipe
peccata demitte Tribue quoque tuorum intercessionem
sanctorum martyrum caris nostris qui in christo dormiunt
refrigerium /in regione uiuorum per dominum [fo. 242^b
nostrum

[460]

COLLECTIO AD PACEM

OMnipotens sempiterne deus Tribue nobis famulis tuis
Ut sicut martyres tui ^cad bradium† supernae uocationis^c te-
tenderunt ita nos superato hoste uicturiam consequamur
et pacem quam in labiis oris exsequimur immaculatis
cordibus teneamus per dominum

[461]

IMMOLATIO MISSAE

Dignum et iustum est omnipotens sempiterne deus
quoniam a te constantiam fides a te uirtutem sumit

¹ *suis*, N.F.² ? *fidelis*, N.F.^a—^a Phil. ii, 9.^b—^b Ps. cxv, 15.^c—^c Phil. iii, 14.

infirmitas et quicquid in persecutionibus saeuum quicquid
 in morte terribile est nominis tui facis confessione superare†
 /Unde benedicimus te domine in operibus tuis [fo. 243a
 Teque in sanctorum martyrum tuorum *illius* et *illius* glori-
 ficatione laudamus Obsecrantes ut interuenire pro se 5
 excolentibus iubeas quos perpetua remuneratione exaltas
 per christum dominum nostrum per quem

MISSA UNIUS CONFESSORIS

[462]

DEus fidelium remunerator¹ animarum praesta ut cèlebritate 10
 praesenti sancti confessoris tui et episcopi *illius* sit
 nobis ueneranda sollempnitas et placitorum tibi praecibus
 indulgentiam /consequamur per dominum nostrum [fo. 243b

[463]

COLLECTIO SEQUITUR

EXaudi domine praeces nostras quas in sancti confessoris 15
 tui *illius* com[me]moratione deferimus Ut in conspectu
 tuo et qui tibi digne meruit famulari clarus semper
 exsistat et supplicatio nos adiuuet tibi grata iustorum per

[464]

COLLECTIO POST NOMINA

LAetificet nos quaesumus domine sancti confessoris tui et 20
 episcopi *illius* annua deuotione repetita sollempnitas Ut
 per haec pie oblationis officia et illum retributio beata
 cometetur² et nobis sacrae tribuatur sufficientia seruitutis
 per

[465]

/COLLECTIO AD PACEM

[fo. 244a 25

PER studium caritatis non fictae et intercessione beatis-
 simi confessoris tui et episcopi *illius* tuere quaesumus
 domine familiam tuam et per dilectionis uinculum spiritalibus
 instrue disciplinis per

[466]

IMMOLATIO MISSAE

30

URE dignum et iustum est Nos tibi semper et ubique
 gratias agere domine sancte pater omnipotens aeterne
 deus qui glorificaris in confessione sanctorum et non
 solum excellentioribus præmiis martyrum tuorum merita gloriosa
 prosequeris Sed etiam sacrum ministerium /conpeten- [fo. 244b 35
 tibus seruiciis exsequentes ^agaudium³ domini sui tribues
 benignus intrare^a Ut qui in modico^b hoc est in paruo

¹ *ra* added over the line.² *m*¹: *cometu*.³ ? *in gaudium*.^{a-a} Mt. xxv, 21.^b Cf. Luc. xix, 17.

uitae praesentes excurso fidelis apparuit supra multa
bona utique in sempiternum mansura beatitudine dispo-
natur per christum dominum nostrum

MISSA DE PLURES† CONFESORES†

[467]

Protege nos quæsomus domine tuorum dipraecacione
iustorum ut quorum circumdamur suffragio foueamur
auxilio per

[468]

COLLECCIO

Adsit nobis domine quæsomus præcacio sancta iustorum
quæ nos a terrenis effectibus¹ incessabiliter expeditus
cælestia desiderare perficiat per

[469]

/POST NOMINA

[fo. 245a]

Sacrificium tibi domine laudis offerimus in uenerabilium
commemoracione sanctorum tuorum Da quæsomus
domine ut quod illis contulit ad gloria[m] nobis proficiat ad
salutem per

[470]

AD PACEM

Oblaciones familiae tuae domine quæsomus beatissimorum
sanctorum tuorum confessio beata conciliet Et quæ
nostris minus apta† sunt meritis fiant tibi placitæ tuorum
dipraecacione iustorum per

[471]

IMMOLACIO

Dignum et iustum est Uere dignum et iustum est Qui
non solum martyrum sed etiam confessorum tuorum es
uirtute mirabilis Licet enim illi passione sint clari qui
manifeste acerua supplicia² /sustenuerunt tormenta³ [fo. 245b]
etiam isti tamen occulte proposito castigacionis afflicti
cruciati⁴ spiritali⁵ obseruanciae disciplinis illorum sunt
uestigia subsecuti per christum dominum

MISSA SANCTI MARTINI EPISCOPI

[472]

Summi sacerdotis tui patris nostri martini episcopi hodie
deposicione[m] celebrantibus Tribue nobis domine ut
sicut commemoracionem eius deuotissime colimus ita et opus
fideliter imitemur per

¹ affectibus, Mab., N.F.² supplicii.³ et tormenta, Mab., N.F.⁴ cruciatu.⁵ spiritalis, Mab., N.F.

[473]

COLLECCIO

DEus qui sanctam nobis diei huius sollempnitatem praedicandi
 ac uenerabilis sacerdotis tui deposicione martini episcopi
 praestare dignatus es /Tribue quaesomus ut quod [fo. 246a
 nostris obtinere praecibus non possumus ipsius meriamur 5
 obtinere suffragiis per

[474]

POST NOMINA

AUditis nominibus offerentum fratres karissimi omni-
 potentis dei innarrabilem¹ misericordiam supplices postu-
 lemus Ut nomina nostra qui in hunc celeberrimum 10
 diem in honorem sancti antestitis sui martini offerimus
 benedicere et sanctificare ipso suffragante dignetur et
 quod illi hodie conlatum est ad gloriam nobis quoque pro-
 ficiat ad salutem per

[475]

AD PACEM

15

INclina domine aurem tuam ad preces familiae tuae et da
 pacem /quam permanere iugiter precepisti [fo. 246b
 illud etiam specialiter praestare digneris ut parem caritatem
 teneamus quam pontifex tuus martinus in hoc saeculo te
 opitulante meruit obtinere per 20

[476]

IMMOLACIO

DIGNum et iustum est Nos te domine deus noster in
 laudibus sancti martini honorari† qui sancti spiritus tui
 dono succensus ita in ipso tyrocinio fidei perfectus² ut
 christum texisset in pauperem et uestem quam egenus acce- 25
 perat mundi dominus induisset O filex† largitas qua
 diuinitas operitur O clamides gloriosa diuisio quae militem
 texit et regem Inacstimabile donum est quod uestire
 deum³ /meruit deitatis Digne huic confessionis tuae [fo. 247a
 praemium commisisti Digne arrianorum non subiacuit feri- 30
 tate† Digne tanto amore martinus persecutores tormenta non
 timuit securus quia tanta erat gloriatio passionis ⁴ut
 per⁴ quantitate uestis exiguae⁵ et vestire deum meruit et
 uidere O animi imitanda benignitas O uirtutum uene-
 randa potencia Sic egit suscepti pontificatus officium 35
 ut per formam probabilis⁶ uitae obseruanciam exegerit dis-
 ciplinae Sic apostolica uirtute sperantibus contulit medi-
 cinam ut alios supplicationibus alios uisu saluaret

¹ inenarrabilem, omn.³ added at foot of page, usque hic.⁵ exigua.² perfectus inuentus est, N.F.⁴—⁴ et pro.⁶ m¹: probabilis.

40

Haec tua domine ueneranda potencia /cui cum lingua [fo. 247^b
 non supplet meritis exorare operibus sancti martini te
 opetulante mereamur imitari per christum dominum
 nostrum

MISSA DOMINICALIS [I]

5

[477]

DEus qui nobis omnipotenciam tuam parcendo maxime et
 miserando manifestas multiplica super nos gratiam
 tuam ut ad tua promissa currentes caelestium bonorum
 facias esse consortes per

10

[478]

COLLECCIO

OMnipotens sempiterne deus cui potestas est sine fine
 miserendi Respice propicius ad humilitatis¹ nostrae
 supplicem seruitutem ut tibi ²subditas mentes² perpetuum
 defensiones† tuae seruet auxilium per

15

[479]

/POST NOMINA

[fo. 248^a

Istis et omnibus in christo quiescentibus domine locum
 refrigerii lucis et pacis ut indulgeas diprecamur
 Ac si qui peccatorum meritis inferni tenebris ac suppliciis
 detinentur misericordiae tuae oramus indulge clemen- 20
 ciam eosque ad requiem transire praecipias et in³ prima
 anastasi cum sanctis et electis tuis iubeas sociari
 ut a porcio tua sint in terra uiuentium^a per

[480]

AD PACEM

DEus cui⁴ summum sacrificium est concordans anima Cui 25
 holocaustum pinguissimum est placata et pura consci-
 encia Concede nobis quaesomus ut coniunctio labiorum
 copulam† efficiatur animarum /et ministerium [fo. 248^b
 osculi perpetuae proficiat caritati per

[481]

IMMOLACIO

30

Dignum et iustum est Nos tibi gratias agere domine sancte
 pater omnipotens aeternae deus Tibi debitas laudes
 pio honore deferre et mirabilium tuorum inenarrabilia
 praeconia deuotę mentis ueneratione celebrare Te igitur
 ineffabilem rerum omnium conditorem laudamus benedici- 35
 mus adoramus per christum dominum nostrum

¹ *lz*, added over the line.² *subdita mente*, Th., Mab., Mur., Vez.³ om. Mab., Mur., N.F.⁴ *cuius*, Mab., Mur., N.F.^a—^a Ps. cxli, 6.

40

[482] POST SANCTUS

Uere sanctus uere benedictus dominus noster iesus
christus filios† tuus qui uenit de caelis ut conuersaretur
in terris homo factus ut habitaret in nobis hostia
effectus ut nos faceret sacerdotes ipse enim qui pridie¹ 5

[483] /POST SECRETA [fo. 249a

Ostende omnipotens deus gratiam agnusce doctrinam
Tu es mysterium pro salutem Tu præcium doce²
perseueranciam cum docueris disciplinam ut in hac
oblacionem nos liberis† qui pro occidentibus et moreris 10
per

[484] ANTE ORACIONE DOMINICA

Non sufficimus tibi gracias agere domine sancte pater
omnipotens aeterne deus pro tantis misericordiae tuae
donis quibus nos uiuificas sanctificas aeternitates³ prae- 15
paras et⁴ institutis unigeniti tui iesu christi domini ac salua-
toris nostri indulgentiae⁵ pietatis tuæ cum inmerita poscendi
orare concides Cuius praecepta recolentes dicemus pater

[485] POST ORACIONEM DOMINICAM

/Libera nos ab omni malo omnipotens deus [fo. 249b 20
et quia tibi soli est praestandi potestas tribue ut sol-
lemni hoc sacrificium sanctificet corda nostra dum creditur
deleat peccata dum sumitur per

[486] POST COMMUNIONEM

Cibati panem uitae et salutaris puculum propinati fratres 25
karissimi agamus gratias omnipotenti deo patri
obsecrantes misericordiam eius uti hoc sanctum benedic-
tionis suae dono⁶ quod in nominis sui honore percepimus
inlesum atque inuiolatum in nobis semper seruare
dignetur per 30

[487] CONSUMMACIO MISSAE

Refecti corporis et sanguinis domini nostri iesu christi in
aeternum restituti hilares domini misericordie⁷
diprecimor per

¹ usque hic added at foot of page.³ aeternitati.⁵ indulgentiam, Mab., N.F.⁷ misericordiam, Mab., N.F.² ? dona, N.F.⁴ sed et.⁶ donum, omn.

/ITEM MISSA DOMINICALIS [II] [fo. 250a

[488]

Omnipotens deus dirige nos in uiam iusticiae ut haec
geramus et illa cogitemus qui¹ tibi in diem iudicii
excusare possimus per

5

[489]

COLLEGGIO

Inmensam tremendamque pietatis tuae clemenciam omni-
potens deus supplices exoramus ut auxilio tuo
uniuersa a nobis terrenorum uiciorum saeculariumque discrimi-
num temptamenta discedant atque in ecclesia tua catholica
religionis semper maneat inlibata deuocio per

10

[490]

POST NOMINA

Auditis nominibus recensitis dilectissimi fratres deum
pietatis et misericordiae dipraecimor /ut haec [fo. 250b
quae oblata sunt benignus adsumat Nullum umquam ex
his pro quibus holocausta franguntur muneris sui exterum
esse paciatur tam uiuencium quam defunctorum uel
ad merita uel ad peccata respiciens alios iubeat ad
graciam alios ad ueniam pertinere per

15

[491]

AD PACEM

20

Inlabere in animas nostras omnipotens aeternae deus et
templa quas² lapēs ille angulares³ struxit⁴ ingredi
Et⁵ maiestati hostias praeparatas per ipsum tibi possimus
offerre qui sanctam⁶ constituit et pacem nobis propicia-
tus indulsit per

25

[492]

IMMOLACIO

Dignum et iustum est maiestatis⁷ tuae sancte pater
omnipotens aeternae deus /laudes pio honore [fo. 251a
deferre et mirabilium tuorum inenarrabilia praeconia
deuotę mentes ueneratione celebrare Te namque inconprae-
hensibilem atque ineffabilem dominum et creatorem omnium
semper tremendum per iesum christum filium tuum deum
ac dominum saluatoremque nostrum sentimus credi-
mus sequimur et oramus Tibique purum hoc sacri-
ficiū offerimus gloriae tuae cum angelis et archangelis
et innumera multitudine nunciorum nostris laudibus prose-
quentes qui in conspectu maiestatis tuae sine cessacione
proclamant dicentes

30

35

¹ quae, Mab., N.F.³ angularis tuus, Mab.⁵ Ut, Mab., N.F.⁷ maiestati, omn.² quae, omn.⁴ extruxit, Mab., N.F.⁶ ? sancta.

40

[493] POST SANCTUS

Uere sanctus Uere in excelsis dominus deus noster filius
tuus rex israhel qui pridie

[494] /POST SECRETA [fo. 251b

Per hunc te deus pater omnipotens dipraecamur ut sicut 5
sacri mysterii oboedicione retinemus ita ad tutelam
nostram caelestis uirtus operetur per

[495] ANTE ORACIONE DOMINICA

Once[de] domine famulis tuis ut orantes cum fiduciam
dicamus sicut ipse iubere dignatus es dicere pater 10

[496] POST ORACIONEM DOMINICAM

Libera nos a malo omnipotens deus et custodi in bono
qui uiuis et regnas

[497] POST COMMUNIONE

Acepto caelesti[s] corporis sacramento et salutis aeternae 15
calice recreati deo patri omnipotenti gracias agamus
laudesque dicamus per

[498] CONSUMMACIO MISSAE

Deus gracias tibi agimus per quem mysteria sancta cele-
bramus /a te sanctitatis et misericordiæ dona [fo. 252a 20
deposcimus per dominum

ITEM MISSA DOMINICALIS [III]

[499] [PRAEFACIO]

Sempiternam dei maiestatem fratres karissimi diprae-
cimur ut sancta[m] per totius orbis spacia tueatur eccl- 25
siam conuersacionem sacerdotibus concedat honestam
uitam populis tribuat sempiternam uirginibus uiduis orfanis
ac paenitentibus uel in quibuscumque necessitatibus consti-
tutis oportuna praesidia tribuat et sibi placita uota con-
cedat in perigrinationibus praemia¹ in doloribus medica- 30
menta in laboribus praestet auxilium ²per dominum nostrum
iesum christum filium suum qui secum semper uiuet et regnat
deus in unitate spiritus sancti per omnia saecula saeculorum²

[500] COLLECCIO

Deus qui ^adiues es ad ignuscendum^a /Et propterea [fo. 252b 35
uoluisti carnis humilitatem adsumere ut nobis

¹ *peruia* or *praeuia*.²—² In Tironian notation; om. omn.^a—^a Is. lv, 7.

humilitatis exempla relinqueris et in quibuscumque
 passionibus nos facires esse constantes Praesta ut semper bona
 quae a te percipimus teneamus et quociens in peccatis
 labimur per paenitentiam releuemur per ¹dominum nostrum
 iesum filium tuum qui tecum semper uiuet et regnat deus in
 unitate spiritus sancti per omnia saecula saeculorum¹ 5

[501]

POST NOMINA

Recensitis offerentum nominibus diuinam misericordiam
 exoremus Ut offerentes sibi placitos esse faciat et
 quae offerunt in odorem² in odorem incensi bene flagrantis 10
 adsumat defunctis pro quibus haec offeruntur aeternam
 beatitudinem uiuentibus gratiam suae pietatis /con-[fo. 253a
 cedat et quia gratis non merentibus quae sunt oportuna
 praestare non desinit et illis pro quibus oblatio non offer-
 tur remuneratio beatitudinis non negetur per ¹dominum 15
 nostrum¹

[502]

AD PACEM

Deus pater omnipotens tuae pietatis ac si indigni
 misericordiam dipraecamus³ ut uniuersos pacificos esse
 facias quos in sancta ecclesia ut te diprecentur inuitas Con- 20
 cordia⁴ in se alimenta nutriant et iurgiorum incrementa
 succidant uel qui se affectant oculis purum⁵ semper corde
 conplectant Atque etiam illi studeant esse pacifici qui se
 non uidentur labiis osculari per

[503]

IMMOLATIO

25

Dignum et iustum est Uere aequum /et iustum [fo. 253b
 est ineffabilis inconpraehensibilis sempiternus deus
 Nos tibi semper gratias agere quos immensa non desinis
⁶miseracioni foueri⁶ Nam quis tuam possit digne laudare
 potenciam Cuius nec diuinitas mortali aspectu cernitur 30
 nec immensitas sermonibus explicatur Sufficit ergo quod
 te patrem diligimus dominum ueneramur creatorem
 suscipimus amplectimur redemptorem Praesta clemen-
 tissime dominator ut angusti callis quam praecepis semitam
 possimus ascendere per quam ad aeternam ualeamus beati- 35
 tudinem peruenire Nec ullis inpediti obstaculis tene-
 amur /Sed sit nobis cursus ipsius itineris aeter- [fo. 254a
 nitas salutaris per christum dominum nostrum per ⁷quem
 maiestatem⁷

¹—¹ In Tironian notation; om. omn.³ *depraecamur*; second *a*, m².⁵ *puro*, Mab., N.F.⁷—⁷ added in Tironian notation.² Deleted by later points.⁴ *a* above the line; ? *Concordiae*.⁶—⁶ *miseracione fouere*, omn.

40

[504]

POST SANCTUS

Uere sanctus Uere benedictus in excelsis dominus deus
 noster iesus christus filius tuus rex israhel qui sicut aoues
 ad occisionem¹ ductus aet sicut agnus coram tondente se
 sine uoce sic non aperuit os suum^a ipse enim qui pridie 5

[505]

POST MYSTERIUM

M Agnum hoc munus misericordie est qui nobis docuit
 redempcionis nostre sacrificia celebrare sicut obtulit
 dominus noster iesus christus in terris per quem te pater
 omnipotens dipraecamur ut supraposito² altario tuo munera 10
 laetus aspicias atque haec omnia /³obumbres sancti [fo. 254b
 filii tui spiritus³ ut quod ex hac tua benedictione acceperi-
 mus aeternitatis gloria[m] consequamur per

[506]

ANTE ORACIONEM DOMINICAM

M Emoris praeceptorum tuorum domine oramus et dicimus 15

[507]

POST ORACIONE DOMINICA

L Ibera nos a malis auctor bonorum omnium deus
 Libera nos ab omni temptatione ab omni scandalum
 ab omni herese ab omni opere tenebrarum Et constitue
 nos in omni opere bono et da pacem in diebus nostris 20
 auctor pacis et ueritas⁴ deus per

[508]

POST COMMONIONEM[†]

Spiritalibus pasti aepulis Oremus patrem et filium et
 spiritum sanctum ut mortificatis desideriis carnis in
 omnibus /sit nostra conuersacio spiritalis per [fo. 255a 25

[509]

CONSUMMACIO MISSAE

Custodi intra nos domine gloriae tuae munus ut contra
 omnia praesentis saeculi macula⁵ eucharistiae uiribus
 quem⁶ percipimus muniamur quod ipse praestare⁷

ITEM MISSA DOMINICALIS [IV]

30

[510]

Aures clemenciae tue deus uox nostrae supplica-
 tionis ascendat et tua nos misericordia consequatur
 per

¹ occasione (!), Mab., Vez.³⁻³ obumbret or spiritu, Mab.⁵ mala.⁶ quam, omn.² supraposita, omn.⁴ ueritatis.⁷⁻⁷ added in Merovingian script.^{a-a} Act. viii, 32.

35

[511] COLLECCIÒ

A Ccepta tibi sit domine nostrę seruitutis oblacio quae
nos et a reatibus nostris absoluat et ab imminentibus
malis eripiat per

[512] POST NOMINA

O Fferunt tibi domine uirtutum munera et uota creden-
tes / Suscipe nomine¹ tuo debita honoris obse- [fo. 255b
quia pro pacem ecclesiae tuae pro conmemoracionem om-
nium sanctorum pro sacerdotum et ministrorum puritatem
pro regum pacabilitatem pro sufficiencia rerum et temporum 10
tranquillitate pro perseuerancia uirginum et continencia
uiduarum pro orfanorum tuicione et paenitentium
subleuacione pro salute omnium uiuentium et pro
requiem defunctorum per

[513] AD PACEM

A cunctis iniquitatibus nostris exue nos omnipotens deus
et in tua nos fac pace gaudire per

[514] CONTESTACIO

D Ignum et iustum est inuisibilis / inaestima- [fo. 256a
bilis inmensę deus et pater domini nostri iesu 20
christi qui formam sacrificii perennis instituens hostiam
se tibi primum obtulit et primus docuit offerri Te enim
omnipotens deus omnes angeli

[515] POST SANCTUS

S Sanctus in sanctis benedictus in terris dominus noster 25
iesus christus qui pridie

[516] POST SECRETA

C Redimus domine credimus in hac confraccione cor-
poris et effusione tui sanguinis nos esse redemptus
Confidimus etiam quod² spe hic interim iam tenemus in 30
aeternum perfrui mereamur per

[517] ANTE ORACIONE DOMINICA

D iuino maiesterio docti et salutaribus monitis instituti
audemus dicere pater

¹ ? *nomini*, N.F.² *ut quod*.

[518] /POST ORACIONEM DOMINICAM [fo. 256b

Libera nos omnipotens deus a malis et constituę nos
in bonis Euacua nos a uiciis et reple uirtutibus
tuis per

[519] POST COMMUNIONEM 5

Corpus tuum domine quod accipimus et calicem tuum
quem potauimus hereat in uisceribus nostris presta
deus omnipotens ut non remaneat macula ubi pura et
sancta intrauerunt sacramenta per

[520] CONSUMMACIO MISSAE 10

Exaudi praeces familiae tuae omnipotens deus et presta
ut sancta haec quae te donante sumpsemus
incorrupta in nobis te donante seruemus per

ITEM MISSA DOMINICALIS [V]

[521] 15

Deus qui nos regendo conseruas parcendo iustificas¹
/et a temporale tribulacione nos eripe et gaudia [fo. 257a
nobis aeterna largire per

[522] COLLECCIO

Deus in te sperantium misericors eruditor ab omni nos 20
consorcio prauitatis absolue Nec ullis nos iniquitatum
uinculis paciaris adstringi ut unde nobis est tota pietas
inde sit tuta libertas per dominum

[523] POST NOMINA²

Exaudi domine offerentum praeces uota suscipe peccata 25
dimitte tribue tuorum intercessione sanctorum caris
quoque nostris qui in christo dormierunt refrigerium in
regione uiuorum per³

[524] AD PACEM

Omnipotens sempiterne deus largitor pacis et generis 30
humani formator /Da seruis tuis ueram uolun- [fo. 257b
[ta]te[m] concordiae et indulgencię⁴ tuae pietatis infunde per

¹ usque hic, added at foot of page.

² followed by *audiamus nomen [h]orum* in Tironian notation.

³ per dominum, Mab., Mur., N.F.

⁴ indulgentiam, Mab., N.F.

[525]¹

IMMOLACIO

Dignum et iustum est aequum et iustum est Nos tibi
hic et ubique semper gratias agere domine sancte pater
omnipotens aeterne deus Qui nobis pietate pater es cum
dominus potestate permaneas quoniam quos origo fecerat
seruos ^aadoptare dignatus es in filios et quos generatio
terrena dimiserat in mortem regeneratio celestis erexit ad
uitam Te enim omnipotens deus omnes angeli

[526]

POST SANCTUS

Uere sanctus Uere in excelsis benedictus dominus deus
noster per quem te supplices diprecamur /uti hanc
oblacionem quam tibi offerimus pro ecclesie tue [fo. 258a
catholicae fide stabilitate concordia pro emunda-
cione uiciorum et remissione peccatorum pro gloria
martyrum et requiem defunctorum propiciatus aspicias
Aspiciendo sanctifies Sanctificando benedicas per sanctum
et benedictum iesum christum filium tuum dominum
nostrum qui pridie

[527]

POST SECRETA

Memores gloriosissimi domini passionis et ab inferis
resurrectionis Offerimus tibi domine hanc
inmaculatam hostiam Rationalem hostiam Incruentam
hostiam Hunc panem sanctum et calicem salutarem
obsecrantes /ut infundere digneris spiritum tuum [fo. 258b
sanctum edentibus nobis uitam aeternam regnumque
perpetuum conlatura potantibus per

[528]

ANTE ORACIONEM DOMINICAM

Non nostro merito omnipotens deus sed iesu christi
filii tui oboedientes praecepto audemus dicere pater

[529]

POST ORACIONEM DOMINICAM

Libera nos a malis praesentibus et futuris omnipotens deus
Libera nos a periculis ab infirmitatibus ab scan-
dalis et praepara nos ad omne bonum per bonum et
benedictum dominum nostrum

¹ In the margin, in Tironian notation, *Pax et karitas domini nostri iesu christi* 35
sit semper uobiscum.

^a Cf. Rom. viii, 23.

[530] POST COMMUNIONE

Diuinam misericordiam concordi oracione poscamus ut
 haec salutifera sacramenta nostris recepta uisceribus
 /purificent animam corpusque sanctificent atque [fo. 259a
 ad spem caelestium uiscera pariter et corda confirment 5
 per

[531] ITEM COLLECCIO

Deus iusticiae deus misericordiae deus immortalitatis
 et uitae deus splendoris et gloriae quaesomus te
 et oramus ut diuinis muneribus recreati in illam beati- 10
 tudinem seruemur a te tibi per

ITEM MISSA DOMINICALIS [VI]

[532] [PRAEFACIO]

Multiplicibus ¹innixi uinculis dilectorum¹ fratres karis-
 sini ad singularem† confugiamus absolucionis diuinae 15
 remedium et humiliati in sacrificium dominum dipraeci-
 mor quem cotidie prauis inamaricamus operibus
 /qualiter nos sua protegente dextera ab omni con- [fo. 259b
 tagione ereptus regnorum caelestium heredis efficiat per

[533] COLLECCIO 20

Incлина aurem tuam omnipotens deus et esto nobis
 praesentis uitae rector ut sis remunerator futurae
 per²

[534] POST NOMINA

Offerentum nominibus recensitis fratres karissimi 25
 dominum diprecimur ut eorum oblacione[s] inter
 sanctorum dona suscipiat quorum a nobis facienda
 commemoracio est ut et nostri memores esse dignentur
 Petamus et pro his qui nos in dominica pace praecesserunt
 Ut tartario horrore segregatus in sinu abrahamae conlocatus 30
 resuscitare omnipotens dignetur /in prima sua resur- [fo. 260a
 reccione quam facturus est per

[535] AD PACEM

Deus per cuius os prolatum est quod pacem omnibus
 dares et pacis statuta relinqueris infunde in nostris 35
 sensibus pacis studium et piaе uoluntatis³ ut uiciorum

¹—¹ *innexi u. delictorum.*

² *audiamus nomen [h] orum*, added in Tironian notation.

³ *uoluntatis effectum*, cf. p. 86, l. 15.

omnium labe purgati pacem quam labiis oris prosequimur
 immaculatis cordibus teneamur† per¹

[536]

IMOLACIO

Dignum et iustum est aequum et iustum est Nos tibi
 hic et ubique semper gratias agere domine sancte pater
 omnipotens aeternae deus Qui nos a morte perpetua atque ab
 ultimis inferni sedibus liberasti Uenerat quidem mors per
 mulierem Sed uenit uita per uirginem /interitus [fo. 260b]
 per lignum Sed in ligno salus in iesu christo facta
 est finis moriendi qui perennitatem uitae suae corpori resti-
 tuit Cui omnes caelorum cum multiplici uirtute
 militiae hymnum debitum.² et gloria tua² sine cessacione
 proclamant dicentes

[537]

POST SANCTUS

OSanna in excelsis Benedictus qui uenit de caelis ut
 conuersaretur in terris caro factus ut per passionem
 suam uitam credentibus daret Ipse enim qui pridie

[538]

POST SECRETA

EXplente[s] sacrosancta caerimoniorum sollemnia ritu
 melchisedech summi sacerdotes oblata praecamur
 mente deuota te maiestas /aeterna ut operante [fo. 261a]
 uirtute panem mutatum in carne puculum uersum in
 sanguine illum sumamus in calicem qui de te fluxit in
 cruce ex latere saluator³

[539]

ANTE ORACIONE DOMINICA

Agnusce domine uerba qua[e] praecipisti Ignusce praesump-
 cioni quam imperasti Ignorancia est enim non nosse
 me(ri)tum Contumacia non seru(a)re praeceptum quibus
 iubemur dicere

[540]

POST ORACIONE DOMINICA

Libera nos a malo domine christe iesu Co(r)pus tuum
 pro nobis cruci(fix)um edimus Et sanguinem sanctum

¹ In the margin, in Tironian notation, *Pax fidi† karitas domini [nostri iesu] christi et omnium sanctorum sit semper [uobiscum].—Sursum corda.* +

²—² *gloriae tuae; et gloriam tuam*, Mab., N.F.

³ In Merovingian script.

tuum pro nobis effusum bibimus Fiat nobis corpus sanctum
tuum ¹(in) salute¹ et sanguis sanctus tuos² in re(mis)sione
peccatorum hic et in ęte(rn)a sęcula sęculorum

[541] /POST COMMUNIONEM [fo. 261b

A Gamus om(ni)po(tenti deo) gracias quia refecit nos pane 5
caeleste¹ et puculo spiritali sperantes ab eius
benigna clemencia ut per effusionem spiritus sancti sui
in quibus cybi caelestis uirtus introibit† sinceritatis gracia
perseueret per

[542] CONSUMMACIO MISSAE 10

(D)Eus) tibi gracias agimus per quem mysteria sancta
celebramus a te quoque sanctitatis et sanitatis per
³spiritus [s]ancti³ tui gracia dona deposcimus per

MISSA COTIDIANA ROMIN(SIS)

[543] 15

D)Eus qui culpa offenderis penitencia placaris afflic(torum
ge)mitus res(pice) et mala quae (ius)te inroga(s)
(mise)ricorditer auerte per

¹—¹ *ad salutem*, omn.

³—³ *řpsři*; MS. very indistinct.

² *tuus*, omn.

APPENDIX TO THE TEXT.

[In order to complete the record of the readings of previous editions.]

I.

Bibliotheca patrum et ueterum auctorum ecclesiasticorum, &c. . . .
per Margarinum de la Bigne. Ed. I, Paris, 1575, Tom. IV, c. 147;
Ed. II, Paris, 1589, Tom. VI, c. 251; Ed. III, Paris, 1610, Tom. VI,
c. 211; Ed. IV, Paris, 1624, Tom. VI, c. 155.

ORATIONES MISSALLES DEUOTISS. EX UETUSTISSIMO MANU SCRIPTO
GOTTICO MISSALI.

Ordo missae in caena domini.

Cf. No. 205 sqq.

- p. 62, l. 18, ORATIO SUPER OBLATA; 21, immolationis; 24, consper-
sionem.
- p. 63, l. 5, per eundem dominum, &c.; 12, partem; 18, exteri; 21,
Dignetur per; uerissimis, informabat; 26, quid enim
mirum; 31, carne; 34, ablueret.
- p. 64, l. 2, rege; 4, humilitatis; 7, *om.* ante cuius; 19, *om.* saluator;
23, uoces; 26, *om.* a; 31, *om.* IN BIDUANA.
- p. 65, l. 4, per eundem, &c.; 14, stipendia *for* suspendia; 17, 18,
ORATIONES IN DIE SABBATI PASCHA; 23, deprecemur; 25,
om. eius filius, qui *for* cui; 26, clamante seruet; 29,
COLLATIO *for* COLLECCIO.
- p. 66, l. 4, *om.* saluator; 6, Per domini gratiam aquam; 10, patria *for*
patina; precum *for* precariis; 13, quotidiani; 14, donari
for in anni; 17, et percussis, ecclesiae, pacem; 20,
solemnitate, a uastatura; 22, ORATIO *for* COLLECCIO; 24,
effecto, facere *for* fore, amen *for* saluator; 26, AD NOCTEM
SANCTAM; 29, Ductorem; 32, *om.* noctis.
- p. 67, l. 9, CEREI; 16, illustrata, orbis; 17, amisisse; 23, numerum;
24, 25, per dominum, &c.; 26, COLLATIO CEREI; 33,
paschalia.
- p. 68, l. 5, et gratiae; 9, inaestimabilis; 26, cereis; 30, explorat; 34,
paruis (*for* pinnibus) cruribus; 35, incedunt par ore l. f.
et; 38, liquantia; 39, aliae ornatus fingunt.
- p. 69, l. 7, honorem; 8, deficiens; 15, *N.* *for* illo, quiete; 17, *om.*
filium tuum; 18, COLLATIO; 19, nostrarum; 30, mensis
for incensis; 32, per resurrectionem; 35, ORATIONIS *for*
ORACIO, and similarly on p. 70, ll. 13, 26; p. 71, ll. 1, 13,
28; p. 72, ll. 6, 18, 30; p. 73, ll. 10, 22; p. 74, l. 5.

- p. 70, l. 5, saeculorum, Amen; 8, sanctifica, praemunitam.
- p. 71, l. 12, per Iesum Christum; 13, PARIENTIBUS *for* FACIENTIBUS; 21, per dominum.
- p. 72, l. 1, ORATIO SEQUITUR; 5, per dominum; 11, caelestis; 15, pristinam sanitatem; 19, *add after* PAENITENTIBUS, PRAEFATIO.
- p. 73, l. 2, concordis; 3, tuum; 32, requieverunt.
- p. 74, l. 4, ingemiscat, per dominum, &c.; ejus infantiam, N *for* illo; 20, conditione; 21, domino nostro; 22, Hi *for* Hic; 24, sigillo, qua indigent pietatem.
- p. 75, l. 3, uerbo domini qui; 9, Os *for* Conuersus; 11, *om.* nostrum; 11, 12, qui uiuit, &c.; 15, uicticis fontis; 16, adhuc, mergentes *for* mercaturos; 19, sacramento; 20, gubernat *for* gubernatus est; 22, hunc, beatissimae; 23, remissionem; 26, Iordanis, salute; 27, has *for* his.
- p. 76, l. 1, CONTESTAN; 5, ignis *for* aquis; 6, diuites *for* diuiciae; 7, angelo; 9, quae; 11, prioris sordes abluat; 12, tibi; 13, florescant, ueri; 18, hunc; 31, 32, spiritui sancto; 32, hunc; 33, remissionem.
- p. 77, l. 1, aquam; 3, chrismatis; 6, *om.* ei; 7, N *for* illum; 12, chrismate; 13, chrismate, tunica; 14, quam; 27, *om.* amen; 30, amphibii *for* aufetis; 31, quos *for* cuius; 32, uestra *for* uestire.
- p. 78, l. 16, jugi; 18, *om.* ei; 19, dominum *for* resurgentem; 24, *om.* saluator; 30, per dominum.
- p. 79, l. 9, potestatem; l. 16, effecis, d. s. effoetis; 21, in quam.
- p. 80, l. 15, sancti, per eundem dominum nostrum Iesum Christum.

II.

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Ed. Romae, 1671, pp. 78, 81; ed. Paris, 1672, pp. 86, 89; ed. Colon. Agripp., 1674, pp. 154, 161; ed. Augustae Taurinorum 1747-1753, Tom. I, pp. 241, 249, 302.

also in Opera Omnia, ed. Paris, 1677, Tom. III, pp. 116, 121.

(a.)

Missa S. Martini.

Cf. No. 472 sqq.

- p. 129, l. 9, inenarrabilem, postulamus; 14, *om.* per; 20, *om.* per; 25, paupere; 29 and 33, Dominum *for* deum.

(b.)

Missa S. Stephani.

Cf. Nos. 25-36.

- p. 7, l. 36, Dominum *for* deum.
- p. 8, ll. 3, 4, *om.* iesum . . . suum; 23, Tribue; 25, *om.* Praesta . . . tuum; 34, et *for* cum; 35, 36, *om.* per . . . tuum.
- p. 9, l. 10, fauore; 13, testimonium.

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p. 11, l. 5, fide; 8, 9, quae pro inimicis orabat; 12, digneris qui uiuis et omnia regis in secula seculorum Amen; 15, et *for* ac; 16, ac *for* et.

(c.)

Apologia sacerdotis.

Cf. No. 275.

p. 81, l. 8, sanctos uultus tuos *for* tuos sanctos uultus; 11, peccator; 11-14, *om.* quidne . . . interuentor; 14, *om.* ergo; 19, non nisi uerbis *for* nisi uerbis non; 26, caelum; 30, 31, uiuis et regnas in saecula saeculorum *for* in trinitate tecum uiuit et regnat.

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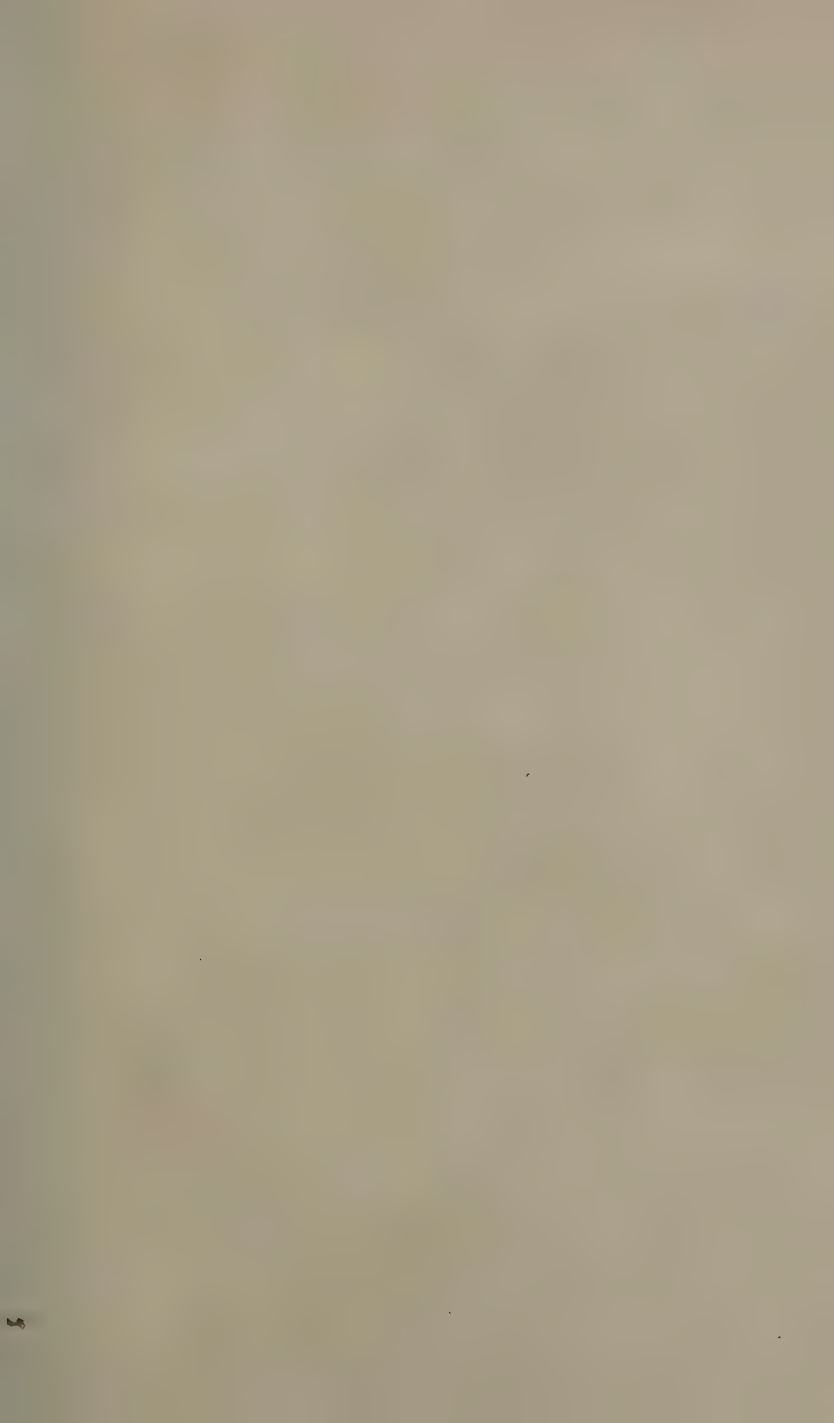
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